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Theological Views

H. M. WALKER, A. M.

Theology. - essays and miscellany

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Theological Views

BY

H. M. WALKER, A. M.

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CONTENTS

	PAGE
Foreword	5
Salvation Under the Covenants	9
Salvation of Free Agents	21
Atonement	53
Imputation	89
Regeneration	121
The Life Eternal	147
The Law of Love	205
Divine Impartiality	277
Saving Faith	299
A Critique	317
To Whom It May Concern	331
Vacant Churches	341

Theological Views

H. M. WALKER, A. M.

FOREWORD.

At the suggestion of a President of Wooster College, Ohio, I first printed at intervals the views herein given as one volume.

“Ye shall know the truth, and the truth shall make you free.”—“Thy Word is Truth.”—*Jesus Christ*.

God’s truth in the material world is systematized—as laws in inorganic matter and in plants and animals; and in the immaterial world, as laws for right governing and dealing.

As he also is Author of spiritual laws, there should be enough “family likeness” between all, for thinking the last laws also systematized.

If normal man is physical, intellectual, and spiritual, the three classes of laws must be so correlated in him as to be a system.

This explains the Bible’s constant illustration of spiritual, by mental and physical truths; and why Satan is so bent on putting a gulf between natural and spiritual laws under pretext that the latter are too exalted and holy to have such “poor relations” as “natural laws.”

As compliance with physical law is necessary for normal plants and animals, and with mental law for right business and government, we must comply with spiritual law to be saved.

We must as surely be laborers with and under God to have eternal life, as with and under "nature" to have harvests or any utilities from electricity, etc.

We are not to do as we would, but as we should to meet the conditions for the desired end.

Composite man throughout is as certainly under the reign of law as the Duke of Argyle held.

But, as Scripture teaches and John Stuart Mill contends, we are no "slaves of the lamp"—to obey insensate force or intelligent despotism. We are enabled under law to so devise our way as to vary our outcome.

It is a poor philosophy that depresses free-agency to the rut-bound plane of instinct or the lower level of force; and it is a poor religion that would so tie the hands of the Infinite that He cannot respond to prayer for aids temporal and aids eternal.

Does not all nature respond to the ceaseless prayers of our myriad wants—for breath, for food, for drink, for warmth, for shelter, for the hosts of etceteras that serve us daily?

Has the Creator so delegated His assisting power to His creatures as to have bankrupted Himself?

It is amazing that the acumen of Professor Tyndall overlooked the *law of request-and-answer* availing for every creature from amoeba to man, as really as gravitation prevails from ion to galaxy.

When conditions are complied with, even senseless force gathers arm-loads of answers and hurries them to our ears, eyes or hands; even tho' it is not under oath to do so.

And when the conditions making it possible are met and we pray for salvation, will not God who is love and truth personified, and is sworn to grant it, answer that prayer?

I strive to show that salvation is needed; what its conditions are; how to meet them; and that it is worth our while to meet them, and to do so at once.

I try to show what I think the Lord means, and we need.

To summarize, I add:

If Man's physical, mental and spiritual entities constitute him a normal unit, there is such likeness between the laws of these entities as constitutes a system of laws.

It also is suggestive of a likeness between the laws of these three entities, that they all have the same Author.

Also, the constant illustration of spiritual by physical and mental truths throughout the Bible hints the same, viz., a likeness between the laws of these three departments of normal humanity.

Then, as success in the first two departments is not by forcing their laws out of their grooves to serve us in our way, but by our complying with their exactions, obeying their laws, so we cannot succeed in the spiritual department except by obeying the demands of its laws—God's laws.

We are not to bring Him to do our bidding, but go to Him and do His bidding. And this is the recipe for successful prayer.

As by taking on and working in the yoke of physical or of mental laws we are "workers together with God" through those laws in order to succeed, so, for success in the spiritual realm, we are to work in the yoke of (are to obey) the spiritual laws—be "workers together with God," "work out our salvation as He worketh in us to will and to do of His good pleasure" "working in us that which is well-pleasing" to Him. So Christ

tells those trying to work out their salvation without Him, to take His "yoke" on them, obey His laws, do in His way, and they shall succeed.

It is by a figure, as if nature should tell those trying vainly to raise harvests without her, "Come to me, take my yoke on you by doing by my laws. I will give you rest and also success by working with you, but I do not work by any laws but my own."

God's Christmas Gift to mankind is His laying before them, from birth till death, possibility of salvation beginning throughout this life, by obediently learning of and working under Him according to His laws, i. e., as He directs and enables—as He "works in them both to will and to do that which is pleasing in His sight."

Thus we should work in every department of our being, and in things secular as well as spiritual, temporal no less than eternal.

Every child, and everybody should be made to understand this: The God who guided Bryant's "water-fowl" is no less a guide and "very present help in time of need" to all who will so believe as to do *as* He leads.

Teach *this* to the children—and to all—*such* an ever-present spiritual Christ as the Bible depicts!

H. M. W.

Salvation Under the Covenants

*REVISION OF EDITION
1900*

H. M. WALKER

INTRODUCTION

As infants and all of like unaccountability are freely saved, my statements refer to "free moral agents."

Eternal life is to be distinguished from eternal existence,—The latter being of both saved and lost.

"Eternal life" is the spiritual life conferred by the Creator, as Redeemer, under the "covenant of grace."

I. "THE COVENANT OF WORKS"

Adam being "upright" at first, was able to obey Divine law; and while doing so perfectly had a legitimate right to live: hence through perfect obedience, he had an opportunity for immortality. While he improved that chance by perfectly obeying the law, he would spiritually live. Gal. 3:12.

This agreement of the Lord with Adam by which all have a right to spiritual life while perfectly obedient, is "*The Covenant of Works.*"

II. FEDERAL-HEAD-SHIP

Adam was "federal head" of his race, in that he would transmit to them whatever right and nature he had. His federal-head-ship was legal as respects rights, and biological as respects nature. Parents still transmit legal rights and personal traits.

By violating the Divine covenant, Adam lost the right and the nature, and of course the chance for spiritual immortality: and what he ceased to have he could not transmit. The covenant of works, also, became useless; as it allows salvation to no one not perfectly obeying the Divine will. Therefore, we, though guiltless, were disinherited of Adam's chance for salvation. We were spiritually dead.

III. "THE COVENANT OF GRACE"

To save us, it now was necessary to supersede the covenant of works, by one under which we can be restored. This remedial covenant is "*The Covenant of*

Grace," under which all as surely could be saved, as the "upright" Adam and Eve might have been under the covenant of works.

Therefore, under this covenant of grace, mankind are reinstated in as good a chance for salvation as Adam's breach of covenant disinherited them of.

IV. "THE FREE GIFT"

Christ's freely reinstating all in as good an opportunity for being saved as Adam's sin deprived them of, is thus told: "Then I restored that which I took not away" (Ps. 69:4) (a chance for life). Accordingly we need not perish for the sin of Adam (Ezk. 18:20, 29). "The son shall not bear the iniquity of the father, . . . yet ye say the way of the Lord is not equal" (i. e., that He gave to Adam a better opportunity for spiritual immortality than to them). "Are not my ways equal?" "What mean ye that ye use this proverb, saying, The fathers have eaten sour grapes and the children's teeth are set on edge?" (Ezk. 18:2, 3) (i. e., saying that Adam broke the Divine covenant, and we must perish for it). "As I live, saith the Lord God, ye shall not have occasion any more to use this Proverb in Israel" (since none shall perish but for their own sin, and all have the equal to Adam's original chance for salvation). "Therefore, as by the offence of one" (Adam), "judgment came upon all men unto condemnation" (in that all were condemned to lose the chance for spiritual immortality under the covenant of works); "even so, by the righteousness of one" (i. e., Christ), "the free gift came upon all men unto justification of life" (Ro. 5:18) (i. e., the free gift of as good an opportunity for immortality, salvation, as Adam deprived them of).

V. OUR CHANCE FOR LIFE DIFFERS FROM ADAM'S

As Adam originally was "upright" and enabled to obey Divine law perfectly, his opportunity for spiritual immortality was in himself.

As we are not thus upright and enabled, our chance is in One who is so, and who can give his chance to us.

Adam by not sinning could so have improved his chance as to live spiritually forever: but we can improve ours only by so believing in Christ, that His right to eternal life can be extended to us. To all so believing in Him, He becomes the second federal head, and declares—"I give unto them eternal life;" "Because I live, they shall live also." (Jn. 10:28; 14:19.)

To live forever spiritually, as Adam must observe the condition exacted of him—viz., perfect obedience;—so, we must meet the condition prescribed to us—viz., our believing on the Son of God. As certainly as Adam could improve his opportunity by perfect living, or lose it by sinning; we can improve ours by faith, or by unbelief can perish. Our way for being saved, then, is the way which is *by faith*: as his way was *by works*.

VI. CAN ALL CHOOSE AND GO IN THIS WAY WHICH IS BY FAITH?

It was shown that all receive, as a "*free gift*" as good an opportunity for salvation as Adam originally had; which could not be, if any could not be saved.

Consistently: Scripture assumes all able or enabled so to meet the condition of salvation, that failure to do it is their own fault, their self-election to ruin.

We enter the way of life, if at all, by our own choice; though the Lord decides the conditions of our entering and continuing in that way:—"Man deviseth his way, but the Lord directeth his steps." (Pro. 16:9; Ro. 8:14.)

God decrees that faith shall be the condition of our entering and of our continuing and progressing in this way: also, that we be free and enabled to meet this condition: but that we must do so by walking as He leads us, willing and doing as He prompts. (Rev. 22:17; Jn. 3:18; 1:12; Ro. 8:1; Phil. 4:13; Phil. 2:12, 13.)

That is, He decrees our freedom and ability to choose, enter and continue in the way to be saved which is by faith; but only through our so believing as obediently to co-operate with Him. Even in secular life we choose our own course or employment, yet can succeed in it only if we observe conditions as fixed as if ordered by destiny.

We conclude that all are sufficiently free and empowered, to so improve the opportunity through faith as to be eternally saved.

VII. BY WHAT FAITH WE SO BELIEVE AS TO BE SAVED

1. We are so to believe in Christ as both to will and to do, as He works in us to will and to do: so that He works by us, as truly as a vine bears fruits by its branches, or as "the people" administer law by their duly elected officials. (Phil. 2:12, 13; Jn. 14:12; 15:5.)

2. In our so believing in the Redeemer, His righteousness (right to eternal life) is so imputed to us, that because He has right to live, Divine law permits us to live. They who so believe, are "believers." (Jas. 2:23; Jn. 14:19.)

VIII. PARALLEL BETWEEN BELIEVERS AND OFFICIALS

"Holy" acts, like "official" acts, are such by accordance with the terms of covenant.

God justifies believers only as their acts are "holy" (i. e., are according to His directions): even as "the people" authorize a magistrate only as his acts are "official" (i. e., are according to their instructions). (Gal. 2:16.)

Believers are sacredly obligated to do according to the Divine good pleasure: and when so believing as so to do, their acts being holy (i. e., being "works of faith"), will bring reward. (I Cor. 6:20; 3:8, 9, 14.)

Incumbents of office, too, are bound to do as the terms of their agreement demand: and in so doing, their acts being official (i. e., "in good faith"), will be fed or salaried.

In doing holy works, works of faith, believers are declared to be doing the works of Christ, and to be His servants and ambassadors: as a magistrate in his official or *bona fide* services, is said to be transacting business for "the people" and to be serving and representing them. (Jn. 14:12; Ro. 6:22; II Cor. 5:20.)

Believers are not their own masters, nor do they direct the Lord in working out their salvation, but in all things are to do as He requires: as the official is not his own master, nor master of the people, in working out his commission. Said Danl. Webster, "Those who have placed me in a public station, placed me there, not to alter the constitution, but to administer it." (Jn. 13:16; Ro. 8:14.)

As a believer's works of faith are otherwise to be rewarded; his right to spiritual immortality cannot be their reward, but is "the gift of God by Jesus Christ." (I Cor 3:8; Ro. 5:17; 6:23; Jn. 10:28.)

So, too, a magistrate's official services being otherwise rewarded; his right to office cannot be their reward, but is "the gift of the people."

A believer can do contrary to the Divine pleasure within his probationary term: but such act is not holy, he is not justified in it, nor in a good sense rewarded for it. (I Cor. 9:27; I Pet. 2:11; I Cor. 3:15; Col. 3:25.)

Just so, a magistrate can act contrary to agreement within his term for service; but such action is not official, he is not authorized in it, and receives no reward for it, in a good sense.

IX. REGENERATION, THE BEGINNING OF ETERNAL LIFE

Salvation not merely requires a right to spiritual life, but that life itself. Hence in the instant of so believing in Christ as to have right to eternal life, i. e., as to be justified; that life itself begins within the soul: for the life accompanies the right to it. This beginning is the new birth, and is the entrance of the life of Christ into the soul, "to make of twain one new man." (VII:1, 2; Jn. 3:18, 36; 5:24; 6:47; Col. 3:4; Eph. 2:15.)

Bear in mind that salvation is of God: who not only can give us right to be His children, but also the life or nature making us such: although a man in adopting strangers, can give them only a right as his sons or daughters, without the reality. Thus the Creator

gives life from the vegetable kingdom to substance in the mineral kingdom; so that the substance in being quickened and changed into structure (e. g. wood, leaves, etc.), becomes vegetable. Hence He is not limited, as we are, to the mere power of extending legal right to others: He also extends the nature called for by that right. (Jn. 1:12, 13; 15:5; 14:12; Ro. 8:15, 16.)

Naturally, all have automatic, instinctive, rational, and moral natures. To these, the "new birth" adds the *spiritual* nature called "eternal life", making us "children of God" and in the "kingdom of God." (Jn. 3:3, 5; I Cor. 15:46.)

This spiritual nature is not corruptible and is always sinless and perfect; and because it is the life of Christ extended into believers, it is eternal. But, as it enters us only through faith, so that life continues and increases within us and works by us only through faith. All the acts of that nature are holy. (I Pet. 1:23; I Jn. 3:9; 5:18; Col. 3:4; Gal. 2:20; Eph. 2:10.)

As one can disregard his rational or his moral nature, so, believers can disregard their spiritual nature. But in doing so they sin; as surely as by not acting "in good faith," a president (e. g.) violates his oath of office. (Gal. 3:3.)

Therefore, not all the actions of regenerated men are holy, any more than all we do is necessarily reasonable or moral; or, than all a magistrate does is necessarily official.

Holiness being obedience to Divine law by the spiritual nature, is not possible to an unregenerate person. Morality being obedience by the moral nature, is possible both to unregenerate and regenerate. A moral act and a holy act cannot be the same or equal; by the

reason for which an unofficial act (say one by my own authority) cannot be the same as or equal to an official act (one by the properly delegated authority of "the people").

A holy act is by divine authority delegated to the believer,—an act by the believer Divinely prompted to it and aided in it:—which, therefore, is as truly an act of God by the believer, as an official transaction by a magistrate, is by the people who elected him; or as the fruit of natural branches, is that of their vine or tree. We do moral works by our own native authority and power; they are the best, the normal, works of mere human nature: while holy works are products of the human and Divine natures working together, the human being controlled by the Divine; so that in producing holy works, the Divine and human wills and efforts agree. (Phil. 2:12, 13; Jn. 14:12; 15:5, 6; I Cor. 3:9; Ro. 8:14; Gal. 2:20.)

Though the spiritual nature is born and developed within us only through faith, that nature survives despite our acting in bad faith (as our moral and rational natures continue in spite of our acting immorally and irrationally). We can be "kept by the power of God through faith"; but if we abandon the faith, we must return to it. (I Jn. 1:8, 9; 2 Tim. 2:13; I Cor. 9:27; I Pet. 1:5; Rev. 2:16.)

X. PRAYER IS TO BE MADE IN THE NAME OF CHRIST

As Atonement for the sins of believers is by the Redeemer; and it is His right to eternal life which is imputed to them; and it is His life imparted to them which is their spiritual life (eternal life): all prayer

is to be in His name. If we believe Him as required, whatever we ask in His name shall be granted; but in that case we will ask only for what we should ask for. We are to go to the Scriptures for our rule of life; and pray to the Lord for the understanding and ability to follow the rule. (Gal. 2:20; VII:1, 2; Jn. 15:7.)

27

Salvation of “Free Agents”

REVISED EDITION
1901

H. M. WALKER



SALVATION OF "FREE AGENTS"

PREFACE

AS INFANTS AND ALL OF LIKE UNACCOUNTABILITY WILL
BE SAVED, I SPEAK OF OTHERS.

1. With God all possibilities are possible.
2. There is no respect of persons with him.
3. "In the day of God's power" all are lifted to such perpendicularity of poise, as—by His directing and enabling—to be free and able to meet His terms of salvation.
4. All with entire freedom decide whether they will. All deciding to comply, are Divinely guided and empowered to do so; and doing so will be saved.
5. We can no more secure salvation save in His time and way, obediently co-operating with Him, than harvests, without the time and aid of nature.
6. As a banker offers money, and "nature" harvests, not according to every hope, request or effort of mine, but according to their terms; so God offers salvation only on His conditions, viz., that as to believing, repenting, praying, and every required obedience, we are to will and do when and as He worketh in us to will and do His good pleasure.
7. Man naturally has automatic, instinctive, rational and moral natures. To be saved, there must be superadded the *spiritual nature*; which, as it controls his native powers, brings him into harmony with Divine law.
8. This spiritual nature is called "*eternal life*," and is to be distinguished from eternal existence which is of both saved and lost.

9. All receiving the spiritual nature are said to be "born of the Spirit," "born of God."

10. It gives a higher kingdom and immaterial organism than we naturally have.

11. It is at disadvantage in this world, as struggling in its infancy with the believer's still insubordinate and defective lower powers.

12. Eternal life is bestowed by the Creator as Redeemer.

SALVATION OF "FREE AGENTS"

A

COVENANT

I INTRODUCTORY REMARKS

1. Covenant is a legal instrument expressing the faith of covenanters agreeing and pledged. It is an evidence of obligation incumbent and of right regarded, as terms require. If the obligation is discharged, the right will be conveyed. (Heb. 11:1.)

2. To covenant with others, is to agree with them, pledge faith with theirs, respecting obligations and right; in accordance with terms. (Is. 1:1, 19; Gen. 21:27.)

3. If the terms on which a banker offers right for money, require an order from the Rothschilds: to obtain that right, I so believe as to comply with those terms. The required faith obligates me to do what obligates him to concede the right and pay the money.

4. If governments offer right for 100-cents-worth of their credit, on condition of my paying one of their dollar bills: to get that right, I so believe as to meet that condition; I pay that bill,—thus obligating them to redeem their promise.

5. Entering into covenant with the Lord for right to be saved, is believing in Him as the terms of His offer demand: thus, obligating ourselves—sincerely promising—to do as He directs and enables. Whereon, He is self-obligated to grant the right. (Is. 55:3; Preface 6.)

II ATTRIBUTIVE COVENANT

1. Human Covenants—contracts—convey rights variously: as right to ownership, by purchase; or right to office, by attribution,—by attributing or crediting one's right to others.

Attributive covenant is more helpful than any other, in obligating grantor and grantee to unite in gaining success.

2. To confer eternal life and a right to it (for they are inseparable) upon free agents, except through covenant, would violate free agency; while to grant that life and right without suitable obligations, were like investing with the magistracy without oath or bond. (Jn. 5:24.)

Wherefore, as "free agents," we must be saved under covenant; and, to secure the greatest efficiency, under attributive covenant.

3. Thus, in granting right for office:—"The People" covenanting as to terms, offer right to some man (from constable to chief magistrate.) If he so believe as to obligate himself as required,—*i. e.* so as to exercise the right as they direct,—

a. They are bound, and it is just, to convey the right;

b. And they therefore vest it in him;

c. As "the gift of the people;"

d. Which so continues theirs, that "he exercises their rights";

e. And as they prescribe, *i. e.*, "in good faith;"

f. By which "he is their servant and representative";

g. And for such "*bona fide*" service he has reward—salary, fees, etc.

4. Governments also give right for their credit to any person lawfully using their currency as they direct; and owners grant right for use of their property, to renters or lessees, by "attributive covenant."

5. Covenant being a form in which faith is pledged, faith is the very soul of covenant.

B

PLAN OF SALVATION

I

DIVINE PURPOSE

That God would Save by Making Christlike: for, "whom he foreknew, them he predestinated to be conformed to the image of his Son; that he might be the first among many brethren." (Ro. 8:29.)

a. This salvation to be wrought in us by successive Divine acts. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Ro. 8:30.)

1. The Divine saving acts, then, are Calling, Justifying, and Glorifying; made known in the word of God as seed in the heart, producing conviction and corresponding action. (Lu. 8:11, 15; Ro. 2:13.)

2. We are to respond as His terms may demand, believing and doing as and when He directs and enables: consenting to and exercising the faith, repentance, prayer—or whatever form of duty,—as He worketh in us to will and to do it. (Ps. 27:8; 110:3; Mat. 12:14; Lu. 6:46; Phil. 2:12, 13.)

b. This salvation to be possible for us only through faith.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." The required faith is called "the faith." (Jn. 3:18, 36.) *John 1:2.*

1. "The Faith" as Divine Covenant is the "Covenant of Redemption."

It is between triune Deity pledging their faith:—

The Father, to save all believing as He directs on His Son;

The Son as their Substitute, to render it just to save thus:

The Spirit, to give all adequate enabling.

Divine faith is pledged on these terms.

2. "The Faith" as Divine and Human Covenant is the "Covenant of Grace." Our entering into covenant with Deity, makes for us the covenant of grace; whereby our faith in Christ is in obedient conformity with His will, as to all necessary for our salvation. To all so believing, "the faith" is "saving faith." (Is. 59:2; Gen. 31:33.)

3. "The Faith" as "Saving Faith" is a Substance and an Evidence. Since in it we believe as Deity require, it demonstrates our so meeting obligation, that they can and do justly grant eternal life. (Ro. 3:26; Jn. 5:24.) That is:—

Legally; this faith evidences agreement of human faith with the Divine, as to the obligation and right permissive of a creature of Christ-like nature: while—

Biologically; saving faith substantiates the promise as to the birth of that spiritual creature within the soul, since eternal life and the right for it are given together. (Jn. 3:18, 36.)

4. *Scriptural Definition of Saving Faith.*

"Faith is the Substance of things Hoped for, the Evidence of Things not Seen." Heb. 11:1.

We secure right to spiritual life and that life, only by the faith: as surely as magistrates derive executive

rights only by attributive covenant, and as surely as soils receive vegetable life only by material bioplasm.

In saving faith are combined for Christ, all obligation attributive covenant exacts for grantors, with all availability nutrient matter affords its * protoplast: for in that faith are such agreement with Him as to partake of His right, and such availability to Him as to receive of His life.

II DIVINE SAVING ACTS OF CALLING AND JUSTIFYING

i FIRST ACT—CALLING

1. The call—invitation and command—is to enter into covenant with Deity, by so believing on the Son, that the Father may be just in justifying. (Is. 54:6; 55:3; Ro. 3:26.)

2. Our response is in obeying;—so believing on Christ as and when the Spirit directs and enables, as to obligate ourselves to all he exacts;—our attitude being, “Lord what wilt thou have me to do?” “Not my will but thine be done!” Such is “effectual calling.” (Jas. 2:24; Ro. 2:13; Acts 9:6.)

ii SECOND ACT—JUSTIFYING

1. Conferring Legal Right for Eternal Life.

a. When any thus comply with the condition on which Christ becomes their Substitute,—High Priest, Surety;—since He “is the end of the law for righteousness” unto all so believing (His merit availing as their atonement and obedience): the Father can be just and justify them, and is pledged to do so. Christ

*Protoplast is the germinal life-font as that in a seed); bioplast is any life-font. So, protoplasm is the germinal life-substance (that furnished by the seed); bioplasm is that substance, or is that from the soil quickened.

being their Substitute, their right is in Him: they are accepted solely for His sake. (Col. 3:24; Heb. 7:24-28; 6:16, 20; Ro. 3:24; Is. 54:17; II Tim. 2:13; Ps. 23:3.)

b. Therefore, the Father confers on them the Divinely legal right to eternal life; from Him whose deliverance to death atoned for their sin, and whose release from death secured their justification. For His sake, they shall be kept through faith by the power of God forever. (Jn. 3:18; Ro. 3:24; 8:33, 34; Ro. 4:22, 24; Ju. 24; Jn. 5:24.)

2. Conferring Eternal Life,—Regenerating, Quickening.

a. Covenant imposes obligation and gives right; as obligation due from a child and right due to one can be devolved upon strangers: but not the relation constituting a child.

b. Hence, after in the First Act imposing obligation to meet the Divine terms; and, in the Second Act, conveying right to eternal life: saving faith discloses more than mere covenant. For eternal life, no less than right to it, is promised; and they are bestowed together. (I Cor. 6:20; Jn. 10:28; 3:18; 5:24.)

This requires saving faith to have covenantal functions as to obligation and right, and bioplasmic functions as to life and organism.

C

BUT ARE COVENANTAL AND BIOPLASMIC FUNCTIONS COMPATIBLE?

If not, they cannot coexist and co-operate, that spiritual life and right to it may be given together through saving faith, as is required. (Jn. 5:24; 3:18.)

I CONDITIONS FOR RECEIVING RIGHT.

i REQUISITES FOR RIGHT AND LIFE

1. To receive right; the grantee sustains to the grantor, the relation in which the right is given.
2. To receive life; not-living substance bears to living substance, the relation in which life is given.
3. To receive right to eternal life and that life; the heart sustains towards Christ, the relation in which He bestows that right and life.

ii THE RELATION FOR RECEIVING RIGHT AND LIFE

1. Right is received in the relation in which the grantee so agrees with the grantor, as to comply with the grantor's will.
2. Not-living substances are quickened in the relation, wherein they are assimilably coincident with living substance.
3. The relation in which right to eternal life and that life are given; is the relation of such agreement with and subjection to Christ, as to will and do as He directs and empowers.

iii WHAT THAT RELATION IMPLIES

1. That in gaining rights, the powers of the grantee are availably consonant with the purpose of the grantor.
2. That in receiving life, nutrient atoms are availably subject to the life-principle of their protoplast.
3. Yet neither those powers nor these atoms are more availably subject; than the soul to the Spirit of Christ, in experiencing reconciliation * and regeneration!

(* Reconciliation implies right to regeneration.)

II MODES OF GRANTING RECONCILIATION AND REGENERATION

i THE MODE IN WHICH RIGHT TO ETERNAL LIFE IS GRANTED

1. The method by which right to eternal life is gained, is called "imputation." But what is it? (Ro. 4:6.)

2. Through "the faith" under "Covenant of Grace," Divine merit is imputed:—

a. When men so believe that Christ becomes their Surety, God is pledged and it is just to justify them. (Heb. 6:17, 18; Ro. 3:26.)

b. Wherefore, He does so; grants them right to eternal life. (Ro. 8:30; Rev. 22:14; Ro. 3:24; 5:17; 3:22.)

c. Which right He bestows as a gift.

d. Yet it so remains His, that they exercise His right.

e. And exercise it as He prescribes.

f. And, by so doing, serve and represent Him. (Ro. 8:1-4; II Cor. 5:20.)

g. For which "works of faith" there is reward. (I Cor. 3:8, 9; Ro. 4:4.)

ii THE MODE IN WHICH ETERNAL LIFE IS GRANTED

1. This mode must coincide with that of granting right to eternal life; since the life and the right to it are not separable. Justice requires our having or losing, all we have or lose right to. (Jn. 5:24; Gen. 2:17.)

2. a. If we have the faith making it just to grant *right* for eternal life, it is just if that *life* is granted: (Ro. 3:26.)

- b. Therefore, eternal life is conferred on us: (Jn. 1:12; 3:36.)
- c. As the gift by Christ: (Jn. 10:28.)
- d. Yet as still so His, that we live by His life: (Gal. 2:20.)
- e. And as He directs: (Ro. 8:1-4.)
- f. So that we serve and represent Him: (II Cor. 5:20.)
- g. For which we have reward. (I Cor. 3:14.)

3. Thus the marks of *this mode* of conveyance are those of the conveyance of right for spiritual life; also the *conditions* for receiving life are consistent with those for receiving right: therefore covenantal and bioplasmic functions are sufficiently compatible to coexist and cooperate in conveying spiritual life and right for it, simultaneously; through the faith under the "covenant of grace." (II:1, 2; I:i, ii, iii.)

iii

REMARKS.

1. Why need it seem incredible for the Creator, as Redeemer, to reorganize our powers (as immaterial elements so consenting as to be in a state of psychological bioplasm), by a nature in such accordance with His laws as to insure eternal joyous existence?

Or, why refuse His terms for salvation under "covenant of grace" while yielding to His terms for temporal good under "natural law"?

Or, why hope to force Him from the conditions prescribed for His gracious aid, when we cannot swerve Him from the conditions fixed for His natural aid?

2. As "imputation", the method of conveyance under "covenant of grace," has the marks of the method characterizing "attributive covenant"; the former covenant has its secular representative in a

form of conveyance underlying man's vast and varied governmental, financial and business prosperity! (II: i, 2; A. 11, 3-4.)

In this kind of covenant, right and obligation to meet all terms exacted for that right, are inseparable.

3. A kind of covenant and method of conveyance trusted and used throughout the secular world as honorable, just, reliable, indispensable, despite men's weak, dishonest applications of them; should not be distrusted or disdained as utilized by Omniscience and energized by Omnipotence in executing behests of redeeming Love.

4. That there is no principle by which rights of one can be attributed justly to others; and that if there were, it would be dishonorable to accept such "charity" rights; and hence that salvation by imputation of Divine right to immortality is impossible, unjust or disgraceful, is refuted by "attributive covenant." (A. 11, 1-4.)

5. All "born of the Spirit" will be saved at last. All believing as required, are regenerated; and justified; and their justification is forever; and all justified will be glorified,—which is the *final* Divine act in saving. "How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word!" (Jn. 3:36; 3:18; 5:24; Ro. 8:30.)

6. Those justified are forever obligated to strive and will strive, through faith, after increasing conformity to the Divine law, that its righteousness may be exemplified in them, and demonstrate that their faith is from God, and that they are not free from the law of "the Decalogue," but from the law of sin and death; and that they must live as those who "shall be

judged by the law of liberty", and whose works must be Christlike. (I Cor. 6:11, 20; Phil. 2:12; Ro. 8:1-4; 3:31; Jn. 14:12.)

7. For such good works—likened to "gold, silver, precious stones,"—believers will be rewarded; for their other works—likened to "wood, hay, stubble,"—they shall suffer loss; yet be saved, though perhaps only "as by fire". Justification is of believers: not of all their works. These, if "works of faith," are authorized and rewarded. (I Cor. 3:8, 9; 3:12-15; II Cor. 5:10; Gal. 6:7; 5:22, 23; I Pet. 4:18.)

8. All who finally perish, never so met the terms of covenant that Christ became their substitute. If "professed believers," they were "deceived or deceivers"; like stony ground in which the good seed got no root. (Jn. 17:11, 12; I Jn. 2:19; Math. 7:21, 23; 13:4-7.)

9. All so believing as to be justified, i. e. as to gain Christ for their Surety, will follow Him even if poorly, and prove it by their works. Yet too often a budded tree has wild sprouts bearing wild fruit! These must be cut off. (Jn. 10:27; Mat. 7:20; 12:20; Eph. 2:10; Col. 3:5, 9; Mar. 9:43, 47; Jn. 14:12.)

D

SOME THINGS SEEN IN SAVING FAITH:

I DISTINCTION BETWEEN HOLINESS AND MORALITY

1. Their Legal Difference is that between works according to covenant (which are Divinely authorized); and works not according to covenant (which are not so authorized). (Gal. 3:11, 17; 5:6, 14; Ro. 3:20.)

Holy works, "works of faith," are to moral works, "deeds of the law"; as official acts by authority of "the people," to unofficial acts by my own authority; while immorality is as acts in "bad faith."

2. Their Biological Difference is as that between like functions by different natures: the same substance by animal life is changed into animal; and by vegetable life into vegetable.

Morality is obedience to Divine law by our unregenerate nature. Holiness is obedience by the regenerate nature, the "new creature" "born of the Spirit". They differ *in genere, in toto*.

II RELATION OF "PERSEVERANCE OF SAINTS" TO "FALLING FROM AND RECOVERY TO GRACE."

1

LEGAL PHASE

a. Continuance of one's official rights through the term for which he is elected, corresponds to "perseverance of saints" (strictly to the Divine perseverance). (II Tim. 2:13; Ro. 8:30.)

b. After acting by authority of "the people", i. e., officially; acting without it, (either unofficially or "in bad faith"), is as "falling from grace". (Gal. 5:4, 7.)

c. His resumption of *bona-fide* official service, is as "recovery to grace". (Gal. 5:16.)

2

PSYCHOLOGICAL PHASE

a. Our continued possession of a reasoning faculty or moral sense, despite our often disregarding it, is as the "perseverance", persistence, of the spiritual nature from regeneration to full sanctification—an interval during which all sin, more or less. (I Jn. 1:8; 2:1, 27.)

b. We act unreasonably, immorally and unspiritually, without losing our rational, moral and spiritual natures and resume their use, without being re-endowed with them. (Gal. 4:9; Gal. 4:15; 5:1.)

III CONNECTION BETWEEN FAITH AND HOLY WORKS

1 COVENANTALLY

Saving faith conveys right from Christ to serve Him. But this, alone, leaves us mere "servants" (as magistrates are "servants of the people"); so that our service would be only moral service—"deeds of the law."

2 BIOLOGICALLY

But saving faith adds Christ's nature with which to serve Him. Obedience by that nature is "works of faith", holiness; and is the service of sons". (Jn. 1:12; Gal. 5:6, 14; Heb. 11:6.)

IV WHY ETERNAL LIFE IS NOT REWARD, BUT IS GIFT

1. Love *gives* life: Justice *rewards* for using life. Gift and reward are more and better than either. If works must *purchase* life, they cannot also *earn* reward.

2 LEGALLY

a. Eternal life cannot be reward for "works of faith", since it is not just to make cause reward its own effects.

b. Eternal life cannot be reward for "deeds of the law", for obedience to the law of one kingdom cannot justly claim reward from a superior kingdom.

Caligula might *give* senatorial honors to his horse: his horse could not justly *demand* them.

Morality is of "The Kingdom of Man": eternal life is of "The Kingdom of God."

3

BIOLOGICALLY

a. No perfection in soils can transmute them into vegetables; nor in plants, can make them animals.

b. But life from the vegetable kingdom can change mineral substance into plant structure; life from the animal kingdom can transform inorganic substance into animal structure; and spiritual life by reorganizing into the image of Christ, lifts souls into the kingdom of God. Hence eternal life is the gift of God by Christ.

V THE RELATION BETWEEN CHRIST AND BELIEVERS

1. The covenantal relation is expressed by "adoption": they are *adopted* into the family of God, and have rights and obligations as His children. (Gal. 4:5.)

2. The biological relation is expressed by "engrafting": they are *grafted* upon Christ; thus partaking of His nature and becoming His "brethren". (Ro. 11:17, 20.)

3. They now are to Him, as scions to the tree they are grafted into, as spiritually sustained by Him: while He is to them as a tree to its natural branches, in that He forces them to bear His fruits. (Jn. 15:5; 14:12.)

VI RELATION OF THOSE SAVED TO GOD

1. That they are not "sons" by generation, but by adoption and assimilation is proven Scripturally, as above.

2. It is inferentially proved from nature:—

a. Life from a tree by a seed, organizes a second tree—entire root and top:—and the latter tree has life disconnected with the parent tree: also, without the latter, can produce a third tree.

b. Believers spiritually are not reduplications of Christ, microcosms of Him, but fractionally like Him; as branches are partly like their tree; also, have not spiritual life independently; but, as branches have life from their trunk: also, cannot transmit their spiritual nature; as they can their moral or rational.

c. Therefore, believers cannot be “born of God”, “sons of God”, “brethren of Christ”, by inheritance: but covenantally by adoption, His right being attributed to them; and biologically by assimilation, His life appropriating them.

d. Hence, they are represented as His servants and representatives; and equally as His branches and brethren. Christ is “the only begotten of the Father”. Adam was a “son of God” by creation, Christ by generation, the believer by regeneration.

VII THE DIVINITY AND HUMANITY OF CHRIST

1. He is declared “the only begotten of the Father”, “the equal with God”, and to have “the whole fullness of the God-head dwelling in Him”. (Jn. 1:14, 18; Col. 2:9.)

2. He is called “The son of man”; not of a man, but as if of Humanity. He has life, perfect and eternal, within Himself independently, and bestows it at will. (Mat. 16:13; Jn. 5:21, 26; Heb. 2:9.)

3. His promise to perfect all believers of every type and grade, implies the full complement of His hu-

manity; not the mere fragment of it which any man is: His humanity being to the totality of the glorified, as sunlight to all the colors. Above are the measureless attributes of His Divinity. (Is. 40:25, 28.)

Thus: "No mortal can with Him compare, Among the sons of men; Fairer is He than all the fair That fill the heavenly train."

VIII CONDITION OF THE SAINTS IN HEAVEN

They each will so have of His fullness, of humanity and His rights by it, as to be perfect, and in perfect harmony with Him, and with each other: yet with such diversity of gifts, that, exhausting the versatility of humanity and preventing hurtful competition,—their full, joyous exercise will meet proportionate demand and reward. This means perpetually equitable distribution of wealth, no conflict of capital with labor, eternal prosperity. Therefore: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." (Mat. 6:20.)

E

SOME THINGS PROMISED THROUGH COVENANT OF GRACE

I CALLING

A chance or probation in which we are enabled to accept Christ as our Substitute. When it is accepted, it is called "effectual"; and has been treated. (B. II. i, 1-2.)

II JUSTIFYING

1. Giving the Divinely Legal Right to Eternal life.
2. Giving Eternal Life—Regenerating. This also has been considered. (B. II. ii, 1-2.)

III "A NEW HEART"

REORGANIZATION OF OUR IMMATERIAL POWERS

1. Every life organizes after its own type the substances it quickens: as vegetable life moulds vegetable structures; and animal life, animal. So "eternal life" is to conform the believing heart—will, affections, etc.—to the image of Christ. (Ezk. 36:26; Gen. 1:11-25; Huxley; Lu. 5:36-38; Ro. 8:29; I Cor. 15:49.)

2. Thus begins within the believing soul "a new creature"—the spiritual life conforming to itself the human powers,—“created in holiness unto good works,” sinless and incorruptible. It is this “new” or “inner man,” whose life is “eternal life” “born of the Spirit,” that is a “son of God”; and that not merely is credited with Christ’s righteousness but partakes of it. (II Cor. 5:17; Jn. 3:6; I Jn. 3:9; I Pet. 1:23; Jn. 1:12, 13; 1:16.)

IV SANCTIFICATION

GROWTH OF THIS CHRIST-LIKE NATURE

Since a believer’s sanctification (perfecting) advances as his spiritual life and its immaterial “en-swathement” advance, I treat them as if the same. As this “eternal life” leavens one’s powers, the “new creature” advances toward the full stature of spiritual manhood; not by his building it up, but by growth. Yet it grows only in his willing and doing as God worketh in him to will and to do of His good pleasure: and this growth is only in accordance with the faith of the “covenant of grace.” Sanctification is thought to be completed in death. (Mat. 6:28; 13:33; Eph. 4:13; Gal. 5:6; Ro. 13:10.)

V RESURRECTION

EMBODYING THIS CHRIST-LIKE NATURE

At the close of the redemptive dispensation, that spiritual man, born from above, nurtured within the believer's soul and appropriating his identity, will receive an imperishable, incorruptible, perfect and glorious body characteristically like that of the glorified Son of God. Then will begin the fullness of salvation, when that transcendent nature shall enshrine itself in the matchless form. "Consider the lilies how they grow":—not after the soil from which they rise, but after their own exquisite natures. (I Cor. 15:42-49; Ps. 17:15; Rev. 22:4; I Jn. 3:2.)

VI HEAVEN

THE ETERNAL HOME OF THE GLORIFIED

1. Though relatively large, the sphere of natural man, individually and nationally, is a closed circle; like one lost, he forever repeats his circuits. Through faith his prison opens upward; he emerges from the grasp of debasing vindictive laws into the light and liberty of the kingdom of heaven:—a light disclosing joys where all was tasteless, and truths where all was blank; and potential liberty to partake of those joys and utilize those truths.

2. Yet, without suitable environment even the Son of God was "a man of sorrows and acquainted with grief." When all the natural powers are perfected, normally proportioned, and harmonized with the spiritual nature, and this being is incorruptibly and gloriously embodied, its surroundings are to correspond to it, as craved foods to craving appetite:—"Blessed are they that hunger and thirst after righteousness, for

they shall be filled." That heaven is the treasure-vault of every good, unmixed with evil: and that million-sided soul has power and liberty to partake of and appreciate every treasure there. "Eye hath not seen nor ear heard neither hath it entered the heart of man, the things which God hath prepared for them that love him." "In thy presence is fullness of joy; at thy right hand are pleasures forevermore." "My heavenly home is bright and fair. Nor pain nor death can enter there; Its glittering towers the sun outshine: That heavenly mansion shall be mine." (I Cor. 2:9; Ps. 16:11.)

VII DIVINE DOMINATION OF THE GLORIFIED

The gifts of redeeming love are worthy of Deity. Man's original natures—moral, rational, etc.,—surmounted and controlled by the mightier, richer spiritual nature, compose a creature of wonderful complexity, versality, range, elevation and intensity.

When in such unison with all laws and forces as to supplement his mighty powers with them,—as men do theirs with steam, electricity, etc.,—the possibilities of that wondrous creature appear greater.

Yet superior as he is in all this to his natural self, his chief superiority and glory are in his being dominated betimes by Deity. However superior in itself to a box, Queen Victoria's harpsichord was, that from it Beethoven evoked entrancing symphonies, gave to the great empress its chief distinction. Whether the *Maria* was or not in itself preferable to other vessels, its title to imperishable remembrance is only from having borne Columbus in his renowned voyage of discovery.

To be lifted above one's level, commissioned, empowered and used by the Almighty in benign and far-reaching achievements, is to be the transcendent honor experienced by every glorified soul!

F

THE LAW UNDER WHICH ETERNAL LIFE IS GIVEN

1 "NATURAL LAW IN THE SPIRITUAL WORLD"

a. Professor Henry Drummond was first to note and enunciate the law by which eternal life is received, as that by which life from a higher kingdom quickens substance from a lower,—throughout "Nature."


b. Thus: Inorganic matter quickened by vegetable life becomes vegetable; or, by animal life, animal;—deriving kingdom and organism from the life:—so that "Nature" shows no passage from lower kingdoms to higher, but by being "born" into the latter by life from them.

c. "Eternal Life" is from a kingdom superior to "The Kingdom of Man"; and by quickening souls, lifts them into that higher kingdom; so that they are "born from above." (Col. 1:13; Jn. 8:23; 3:3, 5; Eph. 2:15.)

d. "From Alpha to Omega," from atoms to souls; not by Darwinian evolution, but by Drummondian involution, one formula shows the introduction from inferior to superior kingdoms.

2 FORMULA FOR TRANSFER FROM LOWER TO HIGHER KINGDOMS

a. Transfer of Substance from Inorganic to Vegetable Kingdom.

 This formula—a—is to be read: "Plant life

connected with seed, root, etc., descends into soils; and by quickening lifts atoms (gives them birth) into the vegetable kingdom, to be plant structure." The remaining formulas—b and z—are to be read similarly.

Plant life con-		E vegetable king-
nected with seed,		H dom, to be plant
root, etc., descends	I	T structure.
	N	
	T	O
	O soils; and by	T
	quickenings lifts atoms	N
	(gives them birth) -	I

b. Transfer of Substance from Inorganic to Animal Kingdom.

Animal life con-		E animal kingdom
nected with stom-		H to be animal struc-
ach, etc., descends	I	T ture.
	N	
	T	O
	O foods: and by	T
	quickenings lifts atoms	N
	(gives them birth) -	I

z. Translation of Souls into the Kingdom of Heaven.

Eternal life con-		E kingdom of Christ,
nected with God's		H to be His mem-
World, descends	I	T bers.
	N	
	T	O
	O souls: and quick-	T
	ening their powers	N
	(gives them birth) -	I

3 REMARKS

a. That natural and spiritual laws, elsewhere so divergent, here find but one course, suggests the impossibility of any other: while "except a man be born from above he cannot enter the Kingdom of God," affirms the impossibility as to Heaven. (Jn. 3:3, 5, 6.)

b. Nature and Revelation disclose no God of im-

possibilities. As a "thing" is a possibility, "with God all things are possible," merely claims that with Him "all possibilities are possible." With man, some are not. (Mar. 10:27; Mat. 19:26; Eph. 18:31, 32.)

c. If we neglect the sole condition on which our salvation is possible, Omnipotence, Omniscience and infinite Love pause baffled and weeping on the brink of impossibility. Where triune Deity are powerless to save, we are lost! (Mat. 23:37; Ezk. 33:11.)

G

"NATURAL LAW" AND "COVENANT OF GRACE" NOT THE SAME *

1 OTHERWISE WE MIGHT BE SAVED "NATURALLY"

No special covenant need supplement adequate law. Their difference is that natural law cannot, while covenant of grace does quicken a living organism—as each soul is—and change its nature, law and fruits. This is indispensable for salvation. (Heb. 8:7; Ro. 7:24, 25; Jn. 1:12; 3:3; 14:12.)

11 CHANGES PROMISED THROUGH COVENANT

Under covenant of grace, the Lord is to give "a new heart"—a reorganization of the soul's powers. That heart will "know" Him—in a sense implying essential likeness to Him. That heart will be conformed to (built along) His laws, so as to keep them cordially. It will be under "the directive agency" of His sustaining, empowering Spirit. The life, organism and spirit combine for its sinless perfection. (Ezk. 36:26; Jer. 24:7; I Jn. 3:2; Jer. 31:33; Ezk. 36:37; I Jn. 3:9.)

* By "natural law" I here mean that by which life organizes a tree that bears only its own fruits; or, an animal its own kind.

III THESE CHANGES ARE CONTRARY TO "NATURE"

1. "If thou wert cut out of the olive tree which is wild" (cut out of unregenerated humanity), "and grafted contrary to nature into a good olive tree" (Christ); "yet if the root" (Christ) "be holy, so are the branches" (you yourselves). (Ro. 11:16, 24.)

2. I. e.: the offer to believers is: that He who "dwelleth in them" (as the life of a tree is in its engrafted scions), "is mightier than the world" (mightier than their old nature), so that they shall "overcome it" (the old nature): because "the law of His Spirit shall make them free from the law of sin and death" (from the law of their old nature that made them sin and die); so that they are enabled to do as He worketh in them to will and to do. (I Jn. 4:4; Ro. 7:23, 24; 8:1, 2; Phi. 2:12, 13; Jn. 14:12.)

3. The fulfillment of this promise is possible in the Divine scheme:—*Legally*; because through saving faith, Christ's right to eternal life is extended to them, as really as "the people's" rights to their magistrates: and, *Biologically*; because through that faith, His life is given them, as really as the life of a tree is given to its grafts.

IV SALVATION IMPOSSIBLE BY "NATURAL LAW"

a. The Mode of "Nature" as to Life.

1. Inorganic, not-living substance, is quickened and organized by life (e. g., as pear life produces a pear sprout).

2. This organism may continue to be sustained by that life, or by some other (as that sprout may continue on its own root, or be engrafted on a quince).

3. But no change of life (as from pear to quince) can make the organism (as a pear scion is) bear other than its native fruit, perhaps slightly modified. (A pear grafted on a quince still yields pears).

4. That is, though natural life quickens and organizes not-living unorganized substances; it may support but not alter a living organism, its law, its nature, or fruit.

b. This Mode not Compatible with the Divine
Promise

1. As the promised change is necessary for salvation, "covenant of grace" differs from "natural law." It is as if the promise were, that all varieties of wild olives engrafted into a good olive, receive its nature, structure and law, and bear its fruit!

2. Were salvation by "natural law", only those naturally Christ-like could be saved: as only scions like the tree supporting them, bear its fruit.

3. Through "natural law", God sustains all creatures: yet their natures are unaltered, and their works are as their natures. Thus, Salvation cannot be by "Natural Law"; and the latter is Different from "Covenant of Grace."

H

THINGS OF GREATEST IMPORTANCE

I WE SHOULD COVET THE HIGHEST NATURE
ATTAINABLE!

a. As the same universe is rich or poor, good or evil to creatures, according to their natures, the most desirable boon would be the highest quality of nature. It is more than alchemist's stone, magician's wand, or talisman of genii.

b. Given the right nature, and, as a winter-wrapped world at the smile of spring, the erstwhile barren universe discloses a myriad treasures and pleasures. So, all that man finds more than the monad, the glorified saint will find more than does man! Therefore, invest in the richest nature God can give!

II WE SHOULD IMPROVE OUR PROBATION WHILE WE MAY

a. Probation is the opportunity given every soul to invest forever in the most exalted, powerful, versatile, benign, joyous of created natures. A beast cannot acquire human nature: yet the Creator, as Redeemer, offers every soul the most God-like nature in the gift of Deity! But we must improve this chance in His time and way.

b. This opportunity is the "pound" of the parable. *Ignored*, like the buried pound, it will be taken away forever. *Improved*, it insures reward, according to the faithfulness with which it is improved in God's time, way and strength. (Lu. 19:23, 24; 19:17, 19; Jn. 15:4, 5.)

c. We cannot improve our probation by "natural law". It rivets us to our fallen, perishing nature; and human aid is futile. "I looked on my right hand and beheld, but no man would know me: refuge failed me." "O wretched man that I am, who shall deliver me from the body of this death?" (Ps. 142:4; Ro. 7:23, 24.)

III "GRACE" RESCUES US FROM "NATURE"

a. "Law" and "Covenant" in Conflict.

"Natural Law" and "Covenant of Grace," harmonious *in transitu* from lower to higher kingdoms, now,

as arch-champions sternly contend; and the Law, elsewhere so supreme, becomes a chained Hector beneath the Achillean chariot of Covenant! (F. 2:a, b, z.)

b. So emphatically the fiat of Grace negates the edicts of Nature, and the Omnipotent is superior to His appointments.

Natural Law, whose ONGOINGS from eternity to eternity are "the march of Destiny;" Natural Law, one of whose fingers the combined humanity of all ages were powerless to bend; Natural Law, that so many "exalt above all that is called God": has found its ZAMA, its WATERLOO; yet neither by Roman Scipio nor by British Wellington.

IV. "THE CAPTAIN OF OUR SALVATION"

"One Like unto the Son of Man," having on His head many crowns, and, on His vesture dipped in blood, a name—"KING OF KINGS and LORD OF LORDS," testifies: "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." "Then I restored that which I took not away." "I have trodden the winepress alone; and of the people there was none with me. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Rev. 19:13, 16; Ps. 69:4; Is. 63:3-5.)

V. PREPARE TO MEET THY GOD!

"Be ready, therefore, and watch," for soon our sentence shall be: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11; 22:12-17.)

“And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.”

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter through the gates of the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star.”

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take of the water of life freely.”

253

The Atonement and Free Agents

BY
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1906

THE ATONEMENT AND FREE AGENTS

INTRODUCTION

THIS TRACT CONCERNS FREE AGENTS, MORALLY ACCOUNTABLE PERSONS

Adam, our federal head, violating the conditions for salvation, deprived us of right and nature for being saved. We were not to blame; but added our sins.

The Creator as Redeemer, took Adam's place, to earn, with a perfect regenerate humanity, the right lost by sin; and to so prepare that nature that none having it can perish.

He took that nature in living union with His own, so that its sufferings awoke to consciousness in Himself.

Providing the right and nature for salvation, He offers them to all believing in Him as required.

This treatise is to so sub-soil familiar gospel superficialities, as to reveal points obscure, neglected, doubted, or denied.

Those unable to distinguish between normal and abnormal growth of knowledge, may draw in their skirts and pass by on the other side.

Those thinking skeptics "unworthy of notice," may recall that Christ, while blessing unhesitating believers, allowed the proof demanded by Thomas, and thereby saved a soul.

My grandfather and father were infidels, till their objections were rebutted.

"The gift of God is eternal life through Jesus Christ our Lord." But this gift does not make pampered weaklings, dependents, ladies and gentlemen "at ease in Zion," with an "open sesame" or an Aladdin's lamp to serve them. The Savior is no "slave of the lamp."

The life "from above" has its own nature, energy, methods; and instead of dispensing with, like a master-wheel enforces and directs our service. "He that believeth in me, the works that I do he shall do also."

Without Christ in the spiritual as without nature in the material world, we do nothing; and our life in one world as in the other is a gift: yet in the one case as in other, "we are the architects of our own fortunes;" in the one as the other, "there is no excellence without great labor," in the one as the other "faithful labor has sure reward;" in either, "we reap as we sow;" in both, if we rob God we rob ourselves also.

The Author of life, material or spiritual, calls for its highest uses. The Creator did not become Redeemer to degrade but to exalt us.

Did the King find a "royal road to geometry?" There is no *royal*—if that means supine—road to salvation: but there is a *Divine way*, neither wrought out nor followed "on downy beds of ease."

As surely as students gain power to solve problems by solving them, we make the proffered life our own only if we use it: as those servants of the parables gained ownership of the pounds and talents only through using them.

We are to "covet earnestly the best gifts:" but when we summon them, they reply, "Come and take us"; when we grasp them, they say, "Use us"!

Did the mountain go to Mohammed for his bidding?

or the strait dry at Xerxes' convenience? or the sea retire at Canute's request? Napoleon said, "There shall be no Alps," but he had to surmount them.

So, "the kingdom of heaven suffereth violence, and the violent," not the languid, "take it by force." "Strive to enter the strait gate; for many, I say unto you, shall seek to enter, and shall not be able."

If the athletic vim so prevalent, would "break the record" at the right end of our being and in the right direction, it were well.

Salvation is a co-operative achievement throughout: not merely beginning by Divine gift, but progressing by Divine aid. We work it out as God worketh in us both to will and to do; as laborers together with Him, working what is well-pleasing in His sight.

Is this objectionable? Must we not also cooperate with "nature"? With which of her forces do we not seek alliance? With which of her resources do we not try to augment our wealth? We draw our material supplies—breath, food, drink, heat, light, *et cetera ad libitum*—from her fullness. But while we look to the things which are seen, let us not forget the things unseen: "for the things which are seen are temporal, but the things which are not seen are eternal." Nature, superficial and temporary, receives her supplies from the eternal God. If willing colaborers with her, how much more should we be with her Maker!

Probation is for fleeing "from the wrath to come" and laying hold of "the hope set before us in the gospel," *now*, in present time; with no assured futurity in time or eternity. The Divine commands enjoin present obedience. Any teaching of future probation, opposes submission and encourages indifference to God's

requirement. "Now is the accepted time, today is the day of salvation; today, if ye will hear His voice, harden not your heart." "Now God commandeth all men everywhere to repent." As our sins are against God, while atonement is by Christ; we are to exercise "repentance toward God, and faith toward our Lord Jesus Christ."

"He that believeth not, is already condemned:" but "he that believeth shall not come into condemnation." Yet "Because sentence is not executed speedily, the heart is fully set to do evil." "They despise the goodness of God in forbearing and suffering long, not knowing that this goodness is to lead them to repentance."

As for blind men approaching a "dead-line" they cannot locate; safety is not in awaiting "a convenient season," but in so believing that Christ becomes our substitute, "the end of the law for righteousness" unto us; so that for His sake we are justified from our sins.

Refusing or delaying, we grow less yielding; till, at what moment we know not, it may cease to be possible to conform us savingly to the law of God.

Probation is as a new childhood allowed us, to grow beyond and above natural self indefinitely;—drawing from the fulness of that humanity Christ has perfected for us.

When Caligula would give senatorial privileges to his horse, could he have added the senatorial form and nature, that would have equaled Oriental fiction; but would have been as nothing to what is offered every sinner. Evolutionists conjecture that after our race continues eons to come, shedding nations like leaves to decay, its latest generations may attain wondrous per-

fection. Scripture offers *every person* the most God-like, eternal, joyous perfection!

Improvement requires self-denial, constraint, restraint,—the doing of duty. The child-like yielding period is the only growing one. Do not mistake non-compliance with Divine requirement for “a mind, a will, a head of your own,” in any good sense. What it the rather indicates, is lack of perception of the importance, or of ability for the accomplishment of the duty—the limit of your being, now or in the future, at the point and in the direction of your refusal. You are fixing “the metes and bounds” of your improvement there, decreeing for yourself: “Thus far shalt thou come, but no further.” Where you will not, at length you cannot. Resistance of duty is not cause for self-congratulation, but for alarm.

What the Redeemer offers every one, is an eternally perfect, incorruptible, painless, humanity — spirit, mind, and (at the resurrection) body. It is so superior to natural humanity that Jesus said: “Verily, verily, I say unto you that among those born of women there hath arisen none greater than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he.” That is, the greatest bichotonate or unregenerate person, is less than the least trichotonate or regenerate person,—as a mammoth is less than a babe. But if the babe—the trichotonate *here*, is so superior, far more so must be the fully developed trichotonate *in heaven*!

As to the motives presented in Scripture for accepting Christ’s offer,—from fear and ambition to duty and love:—answer to those knocking at your own door, those the Spirit presses on you. Do not complain if

some persons are moved by deeper currents of motive than your keel reaches; or if some answer to an ocean-swell of all the motives pressing at once on every point of their altitude, "from turret to foundation stone." You are dealing directly with God: He is negotiating with you: your answer is to Him: its consequences are to yourself.

A candidate complying with the conditions for office in effect elects himself. If a "free agent" complies with the conditions for salvation, he virtually elects himself to it. His will is free. If he rejects the Divine offer, it is against "the wind and tide" of Divine solicitation. God's foreknowing a refusal, no more causes it, than astronomers' foreseeing an eclipse, causes it. Doubtless *He* causes the eclipse; matter has not a "free will." How "infinite" would be that love and wisdom which should suffer and sacrifice so much to save a soul, then *cause it to refuse salvation?*

As we are so prone to wish for this and that, and invest in this and that, why not in the greatest good possible to man? Do we not know that the richest, most important possession of a creature is its life or nature? What makes America more to man than to beast, but the difference in their natures? Why is gold more to man than to monkeys? The nature is what creates and enjoys values.

DOCTRINAL GLIMPSES

LIMITS OF SALVATION

It must be only as is just, and can be only as is possible.

1. It is the product of love. "God is Love." His attributes—in nature, perfection, proportion, correla-

tion, exercise,—constitute *love*; as for the highest good of all.

2. As that cannot be universal love which is unjust to any, “justice and judgment are the establishment (security) of His throne:” so, Love must save only as is *just*.

3. “With God all things are possible.” As “things” are possibilities, it is only claimed that “with God all possibilities are possible;” with man, many are not: so that Love can save only as is *possible*. Some have fancied that Divine love and omnipotence will save us, if we refuse the conditions of salvation!

DIVINE LAW

It binds all our being throughout, forever. Even force, say electricity, has its law, its way of motion, not to be ignored safely. Human government, a mere surface current, cannot be defied. Obeying, we feel it not; resisting, like a sea-wave it engulfs us.

How then shall we withstand God’s law, the mode in which He exercises His attributes, the method of their operation, whose claims and power only He can estimate? But, “whosoever keepeth the whole law, yet offendeth at one point; is guilty of all;” and, “the soul that sinneth shall die.” Do we not need an atonement?

WHY OBEY DIVINE LAW?

It cannot be adjusted to us without impossible change in the nature of Deity; and so, like “natural law,” is a necessity: yet, because He is our Supreme Ruler, and more, because He provides atonement and salvation, obedience is our duty. Since we observe natural law as a necessity, we should Divine law which

is both necessity and duty. If we are beneath reverence and gratitude, still this duty is based on necessity; this ought, on must. Disobedience justly incriminates and necessarily ruins, and incriminates because it ruins. Duty and necessity, i. e., justice and judgment coincide.

THE ULTIMATUM

We must conform to God's law, or in every department of our being conflict with the exercise of His attributes; all the trains of His power on-rushing from eternity to eternity over us,—humanity a mangled aggregation of individuals wretched and suffering in themselves, clashing with each other, irreconcilable with Him.

To be so, is to be lost: to be so forever, is to be lost forever. Eternal collision with the Infinite, is eternal ruin to the finite,—eternal death. To be saved, we must be saved from sin,—from unconformity to the law of God: and therefore must “be conformed to the image of His Son,” who is “called Jesus because He shall save His people from their sins.”

FREE AGENTS

Man created with a free will, and sinning with one, must be saved if at all with one. The will is the center, core, *ego* of man. As a body grows along its life-currents, man's immaterial self grows along his volitions, and organism results, which reacts upon them. “As a man thinketh (willeth), so is he.”

Free will is so poised as to good and evil, as to be—consciously, intelligently, purposely,—capable of either; and may confirm a voluntarily eternal fixity for either, and immunity from the other.

FREE AGENTS AND FAITH

1. Free will, the antipode of matter which moves only if forced, is self-acting by motives, and cannot be coerced, mashed, into saving harmony with Divine law. Hence, the free agent must be *persuaded*,—which can be only if he *believes* salvation worth the trouble, and the Redeemer trustworthy. Thus, it is only through *faith* that we *will* to do as required for salvation.

2. Again, salvation, is by a life, which *acts* along the line of volition, i. e., *does* as we will, so that *faith* is necessary for *doing*—as well as for willing—what is required.

3. Still again, life must *grow*, develop, and does so along the line of voluntary action, i. e., of what we *willingly do*; so that to *grow* into the required likeness to Christ and conformity to Divine law, *faith* is indispensable.

4. In brief, *to will*, *to do*, and *to grow*, savingly, we *must believe*. The exacting of faith, for saving sinners, results from their being free agents, and is neither arbitrary, nor “a gracious accommodation to our weakness.” Therefore, “Believe on the Lord Jesus Christ, and thou shall be saved;” for “he that believeth not, shall be damned.”

FAITH POSSIBLE

We are so inclined to evil, and increasingly, as to be unable to go or will to go, without Divine enabling, in “the strait and narrow way” of faith “which leadeth unto life;” but only in “the broad road” of unbelief “which leadeth to destruction.” Yet, by that enabling “a man deviseth his way” (chooses, determines on it), even when that way “leadeth to life:” for the Lord

gives the required faith, and without forcing, power to exercise it savingly. When Christ told a man with a withered hand to stretch it out, and a paralytic to rise and take up his bed, He so enabled them to believe, that they attempted to obey, and in attempting, were cured.

SAVING FAITH DESCRIBED

It is the "faith which worketh by love." (worketh as Divine love enjoins) (Gal. 5: 6; Rom. 13: 8-11) which "love is the fulfilling of the law" of God. By this faith you "work out your (Phil. 2: 12-13) own salvation with fear and trembling," as and because "God worketh in (I Cor. 3: 9) you both to will and to do of His good pleasure;" so that you "are laborers (Heb. 13: 21) together with God," "working what is well-pleasing in His sight;" and (Jno. 14: 12) so that Christ's words apply to you; viz.—"If any man believe in me, the works that I do, he shall do also." Such works are called "works of faith."

BELIEVING IS TO BE CONTINUED

Faith, like breathing, is not once for all. It is the open door through which sunshine enters, the channel by which a fountain empties; if closed, the sunlight is excluded, the stream is stopped. Faith is placental in function; connecting the soul with and developing it from the humanity perfected for us by our Redeemer. From His fullness, we receive perfect humanity—spiritual, intellectual, and (at the resurrection) corporeal. *While we believe*, though our natural man perish, our regenerate man increases day by day.

SIN

In relation to the Supreme Ruler, culpability is "sin." It is to Divine, as crime to human government. So David declared to Jehovah, "against thee, thee only, have I sinned." An act may be sin, crime, and also trespass against people. If I rob, I am a sinner, a criminal, and a trespasser. Whether government punishes me or a substitute, and whether God punishes me or exempts me for Christ's sake, neither compensates my victims for the trespass, nor excuses me from compensating them.

Nor would my restitution to them, atone for sin. Nor, could the most equitably just uprightness—genuine morality—in relation to one another, be or dispense with atonement for sin, more than for crime; nor more than continuation of the normal relation of planets to each other, could prevent their destruction if loosed from the sun. Sin is a rupture of our normal relation to God; and at-one-ment, expiation for and salvation from sin, is our only safety. For sin, we must have atonement or punishment.

ATONEMENT IMPOSSIBLE BUT BY
THE REDEEMER

JUST LAW LEAVES NO SIN UNPUNISHED

Some think otherwise; indeed, that "every fall is a fall upward." But, if what justice will not condemn, justice will not punish: what justice will condemn, it will punish. For, as not-to-condemn is incompatible with to-condemn, the latter must be with not-to-punish.

FORMULATION

Let $=$ represent *is-compatible-with*; and $>$ represent *is-not-compatible-with*; and, \therefore represent *therefore*.

Also: let A stand for *not-to-condemn*; B, for *to-condemn*; and C, for *not-to-punish*.

Then, $C=A>B \therefore C>B$. That is, If C is compatible with A, which is not so with B; therefore C is not so with B. For: what is compatible with one of two incompatible things, is not compatible with the other. Hence: just law can leave no sin unpunished.

SIN NOT SELF-ATONING

As "virtue is its own reward," some call sin its own punishment, as if it were self-atoning; so that only in sinning are we punished for it. A child knows better. Were the vagary true, at any instant, we could yet could not satisfy justice! Hence, we do not "get our punishment as we go along," and punishment or atonement awaits each sin.

MERE CREATURES CANNOT ATONE FOR SIN

Being wholly under law, man's entire service at any instant, is due for then, and so cannot meet prior claims. Admit that for the time, his service is partly due; then it wholly is, unless assumption is stronger than analogy. Whatever right the law had for part, was valid for all.

There must have been a moment before he sinned. All the law's claim then, was for then. Reasoning from like to like, at any instant the law demands all his service for that instant. If once he failed, he never could atone for it without a new failure; nor could any creature for him.

While the first sin was receiving punishment (or expiation), must be committed a second sin, calling for a second punishment, to be inflicted during perpetration of a third sin exacting a third punishment, and thus, sin by sin, forever;—each drawing a retribution, protracted through a further sin. And this on the assumptions of his having committed but one overt transgression, and that a creature can make atonement, and that he faithfully does so each instant for the foregoing sin:—impossible hypothesis, all!

On the contrary: each sin augments our sinward momentum—indisposition and inability to refrain from sin;—and we fail infinitely of ability and grace for such constant, endless, hopeless struggles. Wherefore, atonement by any mere creature is impossible: and *Christ is not such*. Also, eternal death is not “an infinite punishment for a finite sin,” but an infinite series of punishments for a like series of sins in increasing ratio.

REMISSION OF SIN FOR CHRIST’S SAKE

“Our righteousness is as filthy rags.” The guest without the required robe was cast “into outer darkness.” *Our* sorrow for sin only “worketh death:” *our* repentance like Iscariot’s needeth “to be repented of:” *our* prayers as those of the wicked “are an abomination to the Lord:” *our* atonements like Cain’s sacrifice are not accepted: *our* giving goods to the poor or *our* bodies to be burnt, profits us nothing: *our* faith is worthless.

As in detail, so altogether, our merit, “deeds of the law,” shall justify no one in His sight. We draw from the Bank of Heaven only on that credit which Jehovah recognizes, and only by that confidence which He prescribes: on Christ’s account: in His name.

THE MESSIAH

HIS CALL

"Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee. As he said also, Thou art a priest forever after the order of Melchisedec."

HIS COMMISSION

"This is the command which I received of my Father, that I should give eternal life to as many as believe on me, and that I should raise them up at the last day."

HIS PERSONAGE

As Divine, He is the Son of God; as human, the Son of Man. Our need is the right and the nature for being saved. He took to Himself "upright" humanity, with which nature to atone for sin, and to secure right for salvation, and to which nature to give the power insuring salvation. All saved are to possess perfect trichotomate humanity; i.e. spirit, soul and (after the resurrection) body, to be incorruptible, indestructible, eternal, painless, sinless.

The Son of Man was a free agent, having a free will to take the place of Adam who was one, to save us as such, to be tempted in all points as we, be fitted to succor us when tempted, to have merit for not sinning, and acquire the righteousness exacted under "the covenant of works." Lacking freedom of will, no human nature could equal or repair that marred by Adam.

Christ's humanity was integral, representing the entire fullness and versatility of normal human nature

(as His Divinity was "the whole fullness of the God-head"): or He could not have been tempted in all points as all, nor tasted death atoning for all, nor could savingly repair the defects of all, if they believe, nor convict and regenerate at the same instant in all parts of the world, wherever men believe.

Christ's humanity at first was immature, and susceptible of growing and strengthening. If given to us immature, we, with our sinward bent, would fail; for Adam, with no wrong proclivity, fell. To be corrective of our own, Christ's humanity must become both able and certain to stand voluntarily "upright" forever.

HIS PREPARATION

The body, by successive successful resistances, may grow immune to poison or to virulent diseases; or, by increasing efforts, develop Herculean strength. Ancient Milo, daily lifting a calf, at length lifted an ox. The body being part of man, its possibilities tipify those of his soul and spirit.

From innocent uprightness, our Savior inured His human nature to perpetual perfection, evolving and strengthening through life a voluntary immutable self-determination for holiness, by always freely, willing and doing only the right. He thus infused into His humanity that "power of an endless life" constituting it the "eternal life" whose possessors "shall never perish."

Before this nature could be conferred on us, we must have right to it, which required an atonement for sin. That "without respect of persons" He might "taste of death for every one;" He must "lay down" His life, "makes his soul an offering for sin," "pour

out His soul unto death." His "corn of wheat," His humanity entire, must "fall into the ground and die."

Atonement, must cost Him the dissolution of body from soul and of humanity from Deity, for He was the God-Man, the fulness of both forming One;—not by legal compact or artificial addition, but by vital growth. This dual nature was sensitive life in utmost intensity. Its suffering must be in proportion.

Yet more, while convulsed throughout the mighty compass of His being with the measureless agonies sufficient for the sins of our race, He also must endure the most concentrated, terrific, envenomed assaults of "the powers of darkness;" for this was to be their hour, and the pivot-point of destiny. Defenceless as a lamb bound for its slaughter, shelterless, without avoidance or retaliation, with a will free and able to sin; He must voluntarily suffer to the end—yet sinlessly throughout. For now was to be decided whether humanity could be rendered so voluntarily invulnerable to temptations as never to sin.

If He declined the awful experience, mankind swung out into irretrievable, limitless ruin and despair. If at any point His faith so weakened that His free will yielded to temptation, the humanity which succumbed in that test, could not insure our salvation throughout the infinite vicissitudes of eternity, and might exalt souls to the dome of heaven only to drop them to profoundest hell. It therefore was indispensable for our salvation, that He should voluntarily endure and triumph over the utmost suffering coupled with the utmost temptation possible. His faith must not waver, His free will must not swerve, His resistance must not flag, and in the supreme crisis His humanity must endure all alone!

HIS APPROACH TO DEATH

Having assumed to champion our cause, He testified, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." "Having begun to love His own, He continued to love them to the end." True love sacrifices self for its object; false love sacrifices its object for self. No one took His life, He laid it down Himself. He would save others, He would not save Himself. Though rich, for our sakes He would become poor that we through His poverty might be rich.

As the time for self-immolation approached, He said: "The hour is come (John. 12, 22) that the Son of Man should be glorified. Verily, verily, I say unto you: except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto (Jno. 18:11) this hour. Father, glorify thy name." "The cup which my Father hath given me, shall I not drink it?" He could fore-feel, as man cannot.

The awful fore-shadowing darkened, and He said to disciples: "My soul (Matt. 26:38) is exceeding sorrowful, even unto death; tarry ye here and watch with me. And He went a little further and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt." And He said, (Mar. 14:30) "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will but what thou wilt." What wonder that "His visage was marred more than

that of any man." (Luke 22 : 43-44). "And there appeared an angel from heaven unto Him strengthening Him. And being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground." His body had to be miraculously sustained till the atonement could be accomplished.

HIS SACRIFICE

If such were the anticipation, what must have been the experience, when (Matt. 27 : 40) not at the death of His body, but at the severing of His humanity from His Deity, came the awful cry: "My God, my God why hast thou forsaken me?" Awhile that humanity endured alone—alone amid the vast, appalling abandonment,—the concentrated utmost assaults of hell's demons, the eternal laws crashing through Him, amid the infinite agonies of dissolution,—as if of a sentient universe suddenly crushed into its atoms. His humanity stood the test:—still trusting God though forsaken by Him; still obeying Him though blasted by all His batteries; still baring His mighty soul unresistingly to awful anguish, though free of will to recoil. Thus, at once the Redeemer wrought an atonement sufficient for our race, and completed and demonstrated the equipment of His humanity with what constituted "eternal life" and insured that its possessors would never perish. The nature of Christ, in them as in Him, is forever incorruptibly sinless: the life of the branches is that of their vine. (Jno. 15 : 5.)

HIS TRIUMPH

“Jesus said, It is finished.” And when He had “cried with a (Jno. 19 : 30) loud voice, He said, Father into thy hands I commit my spirit; (Luke 23 :- 46) and having said thus he gave up the ghost.” Prophetically He had said: “I (Isa. 63 : 3-5) looked, but there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me. I have trodden the wine-press alone, and of the people there was none with me. For the day of vengeance is in my heart and the year of my redeemed is come.”

Within that ordeal, did the grasp of Omnipotence on the material creation relax, that the sun darkened towards extinction? But at the shout proclaiming His provision for salvation finished, the temple's veil parted from top to foot, indicating access to God, earthquake portended the crumbling power of Satan; opening graves and the emerging dead foretokened the breaking of his bonds and the loosening of his prison.

The Redeemer's “corn of wheat”, His human nature, had fallen “into the ground” and died; and thenceforth would “bear much fruit,” springing up unto everlasting life, in all believing hearts, as a “new creature” “born from above,” incorruptibly sinless, although its human possessors sin until wholly sanctified. This is that leaven hid in three measures of meal till all is leavened; (II Tim. 2:13) this is that one who “abideth faithful” even when “we believe not”; he by whom you (I Jn. 4:4) overcome, “because greater is he, than he that is in the world”; he that ((Jn. 3:9; 5:4) entering (Matt. 12:29) you, binds your

carnal nature and spoils its deeds; he that overcometh the world, "because he is born of God."

The Redeemer's sacrifice meeting the penalty for sin, and His righteousness, the conditions for immortality, "death could not hold Him;" hence though He "was delivered for our transgression, He was raised for our justification." But I anticipate.

THE SITUATION

All actually learned so far, is that the Redeemer provided an atonement and a nature sufficient to save sinners, but the atonement and life are *His*; and are useless for us, unless it is possible and just for us to partake of them. If at all, we must do so not independently, but under the directive agency of the Divine Spirit; for "No man cometh unto me, except the Father who sent me draw him." "I am the vine, my Father is the husbandman." Nor have we access to the Father independently; for "no man cometh to the Father but by me."

LEGAL PHASE OF SALVATION—AS TO JUSTICE

We are ineligible to salvation; 1, from Adam's sin preventing our right to be saved; 2, From our own sins. This is the legal status.

OUR LOSS BY ADAM. MET AS A "FREE GIFT"

Right rests on conditions not violable without its just forfeiture. Adam was our federal head, his right should have descended to us. Violating its conditions, he justly lost it, but unjustly disinherited us of it. Christ meeting these, gained it and our federal

head-ship; whereby, what was unjustly diverted from us, justly reverted to us as a free gift. He (Ps.) says, "Then I restored that which I took not away" (i. e., as good an opportunity for salvation by faith, as the opportunity by works was). "As I live, saith the Lord, ye shall not have occasion to use this proverb, saying (Ezk. 18:23) The fathers have eaten sour grapes, and the children's teeth are set (Ezk. 18:25) on edge" (i. e., saying Adam sinned and we perish for it). "Yet ye say, The way of the Lord is not equal" (i. e., that He gave Adam a better chance (Ezk. 18:20) than to us). "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, (Ezk. 18:29) nor the father the iniquity of the son." "Are not my ways equal?" Thus, all Adam's posterity are freely acquitted of his sin. As to it, "God is the Savior of all men," and Jesus "tasted death for every man." So far, no faith is required of us.

OUR OWN SINS REMITTED THROUGH FAITH

Sinners obtain right to be saved, by believing on Christ. "He that believeth, (Jno. 3) shall not come into condemnation;" "He that believeth not, is condemned already." It was seen that free agents cannot be saved without faith; but, can they justly be saved with it?

ATTRIBUTION

Attribution pledges in formal or implied covenant, the faiths of grantor and grantee, agreeing on terms, to co-operate for a result;—the grantor furnishing right, etc., and the grantee using it, as terms define. This form of conveyance does not violate justice by sacrificing for nothing, and is suited for difficult achievements.

Its advantages are, that; Parties in covenant are under the strongest of obligations; both parties covenanting are more effective than either alone: both acting unitedly are more efficient than acting independently.

It is just, in that: Right from a grantor in a degree continues his, and may wholly revert to him (as by expiration of the term, or by the grantee's acting in bad faith). All advantage indirectly accruing to the grantee from that right, is offset by a like furthering of the grantor's interests, while the grantee's contracted services have like reward (as salary, fees, etc.). Hence, in attribution, a just equipoise is maintained, yet the grantee partakes of the grantor's right. That this is universally conceded, appears as follows:—

a In Business, owners pledge faith to grant right for use of property to a lessee, if he pledges his faith to do as they say;

b In Finance, governments pledge faith to grant right for use of credit (say 100 cts.-worth) to all doing as they specify;

c In Election, voters pledge faith to grant right for use of authority, to a man agreeing to do as they stipulate.

In all these cases, if the grantee so confides in the grantors as to meet their terms, the right justly avails for him. This principle underlies the vast and varied interests of the world.

MARKS OF ATTRIBUTION

Take the last case, *c*. The people covenanting as to terms, offer right to a man (from the constable to chief-magistrate). If he so trusts as to obligate himself to exercise it as they direct:—

1. They are justly bound to grant him that right;
2. As their gift, yet still so theirs that he uses it for them as they prescribe;
3. And for his doing so as the servant of the people, he has reward (salary, fees, etc.). The same can be shown of *a* and *b* above.

MARKS OF IMPUTATION

If sinners believe in Christ as required:—

1. [Ro. 3:26; Rev. 22:14] He justly can and does impute right to them;
2. [Rom. 5:17; 3:22; 8:14] As His gift, yet still so His that He controls their use of it.
3. [2 Cor. 5:20; I Cor. 8:9] And for their so serving Him, they have reward.

These two tables agreeing, prove attribution and imputation identical: hence, right is as justly conveyable under the latter as under the former. But can right be as justly conveyed by the Scriptural *faith* as by the covenant-faith in attribution?

MARKS OF COVENANT-FAITH IN ELECTING TO OFFICE

1. The people covenant [pledge faith] to grant right, etc., to a man, if he complies with their requirement:—
2. He enters into covenant with them, if he complies with their requirement:
3. They then delegate that right to him, as their gift:
4. Which he is to use in their service, as they instruct:
5. And for so serving he is to have reward.

MARKS OF COVENANT-FAITH IN ELECTING TO HEAVEN

1. Deity covenant [pledge faith] to grant right, etc., to a sinner, if he believes in Christ as required:
2. The sinner enters into covenant with Deity, in believing as required:
3. They therefore impute to him the right, as their gift:
4. Which he is to use in their service and as they direct:
5. And for his so doing as their servant, he has reward.

These two tables being identical; as right is justly given through the faith in attribution, right is as much more justly given through the faith in imputation as Deity are more trustworthy than man.

IS IMPUTED RIGHT A GIFT

Is it with justice that the Scriptures so represent? Right to office is called "the gift of the people;" and the office of chief ruler, "the highest in the gift of the people." The incumbent did not have the right of himself, nor without the election. But if they gave him the right, how can they justly reward him also for using it? By having him use it for them as they direct: for this, he is denominated "the servant of the people." But, if he pays them his time and service, and perhaps "buys his election" besides, with what justice can it appear that the so-called "gift" is not also included in the "reward," and so is *no gift*? The service being the exercise of "the gift," is to the gift, much as effect to its cause; but cause can hardly be the reward of its effect.

However; that vested right is a gift, appears thus—

Let the magistrate's country be invaded. As a private citizen, by his own right, he expostulates, prohibits, threatens, resists; as vainly as a gnat spreads wing against a cyclone. Now he remembers "the people's right" vested in him. He exerts that unpurchased prerogative. And lo! billions of dollars are at his command, millions of defenders arise, armies mass at points of combat, fleets cloud his coasts; and invasion is rolled back amid the terrific convulsions of war. Not by *his* right or might; it is the Nation hurling their energies through imputation!—the Great Lakes rushing down Niagara's rapids, the tempests emptying their batteries along a wire. Did *he* buy or pay for that right? No more than he invoked it from his fancy.

Thus, by universal human affirmation, right to office is "the gift of the people:" as, by Divine declaration, right to justification and eternal life "is the gift of God by our Lord Jesus Christ."

WHAT IS FOUND

Under "the legal phase of salvation," the claims of justice are satisfied *in the free gift*, for what was lost to us by Adam, and *through faith in Christ*, for what is lost to us by our sins. In other words, justice permits us to be saved on the terms required by Scripture.

But, as we can be saved only as possibility permits, the next chapter is needed.

BIOLOGICAL PHASE OF SALVATION— AS TO POSSIBILITY

In the Divine offer, a life is as necessary as a right; and so possibility is to be regarded as well as justice.

We are taught that the life needed for saving us, is from above; that in receiving it, we are born into its kingdom; that the life is received through faith; and at the same time as the right to that life. Is all this possible?

FERTILIZING AND GENERATING

There is perpetuation of life along the level of, i. e., within, its kingdom. E. g.: Indian corn, by pollen from the tassel falling on the silk, fertilizes the cob to form kernels for a new crop. The life or nature, the tassel, pollen, silk, cob, kernels, all are in the vegetable kingdom. So it appears to be with fertilizing throughout that kingdom, and with generating throughout the animal kingdom: the organism for the new crop or brood is started with what already is in its kingdom.

QUICKENING AND REGENERATING

But an organism is supported largely with materials from without: as when particles from the soil are changed into root, stock, etc.; or foods from the stomach, into animal substance. Referred to such transmutations, the Bible quickening and regenerating are scientifically precise. To be quickened by a life, is to be introduced into its kingdom. Now, we are to be saved not in our own "kingdom of man," but in the superior "kingdom of heaven;" and so are to be translated into it, born into it,—quickened, regenerated by life from it.

"NATURAL LAW IN THE SPIRITUAL WORLD"

The Creator becoming Redeemer, God of the natural, being God of the spiritual world, both worlds show

their common authorship. Professor Henry Drummond noted the likeness of natural to spiritual law as the gospel presents it.

Plant life is of a higher kingdom than minerals; yet, by quickening, lifts them into it, though they could not otherwise enter it.

Animal life is of a higher kingdom than plants; yet, by quickening, lifts them into it, though they could not otherwise enter it.

Eternal life is of a kingdom above that of souls; yet, by regenerating, lifts them into it, though they could not otherwise enter it.

These tables being alike, life *can* cause to be born into its kingdom what was beneath.

CONDITIONS FOR ENTERING HIGHER KINGDOMS

But is ascent to higher kingdoms possible through such a medium as saving faith? Souls exercising that faith are as available to the Spirit of Christ; as matter is to any life-principle quickening it.

Again. In normal nature as known [to which salvation is to restore us,] a right and the life it calls for cohere. Thus: the day Adam's sin annulled right to spiritual life, he lost that life,—spiritually died. And when assuming our guilt Christ lost right to live, He died; but when by satisfying justice He resumed right to life, He recovered life—the same life He had [Luke 24 : 37-43] laid down. Therefore, as we can receive the right, so also the life required by that right, *through the faith*.

Again. When justice allows right for a life, justice cannot disallow that life. But justice prevails throughout the kingdom of God, to which salvation is

to restore us. Hence proof that right can be given through faith, inferentially proves that eternal life can be.

Thus, along different lines, is seen the possibility of what the Scripture offers.

SIMULTANEOUS RECEPTION OF RIGHT AND LIFE

Scripture also teaches that the life and right for salvation are conferred through [Jno. 3 : 18, 36] faith *together*. That it is possible, is a corollary from the above; but, farther, it is susceptible of demonstration, that when *by faith* our powers [will, affection, etc.] are prepared for receiving of Christ's right, they are in such availability to Him, as grantees are to their grantors; and as nutrient matter is to its quickening and organizing principle. Wherefore, at the instant of our so believing as to obtain right to eternal life, that life begins within us.

HOW LIFE INDUCTS TO ITS KINGDOM

Jesus said "Verily, verily, I say unto you, Except a corn of wheat [Jno. 12 : 23-24] fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." If the grains "die," their life-principle, thereby disembodied, reembodies itself by quickening and organizing atoms from the ground into new plants,—root, stock etc. So, having "made His soul an offering for sin," "poured out his soul unto death;" that life quickens and springs up in believing hearts, as seed in mellow earth. Repulsive bogs may furnish materials for gorgeous flowers; and unsightly fields, for delicious foods: as may the most defective soul, for a Christ-like being,—perfect, immortal, and

glorious. That heavenly life appropriates, regenerates, and moulds after its own type, so much of our mind and heart as we yield to it: therefore, yield all.

WHAT HAS BEEN FOUND

All offered and required for salvation, has been shown to be possible; as it was before shown to be just. Every free agent believing on Christ as required can be saved,—with a perfect, sinless, painless, indestructible, spirit, soul, and body. [Pain is from impairment of life; perfect life is painless.]

UNJUST AND IMPOSSIBLE WITHOUT FAITH

The state of heart called “faith,” is the only one in which it is just to give the right, or possible to give the nature for being saved: for faith is the only state answering to that of grantees toward their grantors, and to that of nutrient substance to its quickening principle. It was also shown that faith is the only medium through which free agents can be induced so to will and do as to grow into saving conformity to Divine law.

Salvation is, only as both possible and just. Were it possible, without our so serving God as when believing, it would be unjust, as giving for nothing, a right and a life that cost the utmost.

HOW LONG OUR RACE MUST BE CONTINUED

It would be unjust if any of Christ’s atonement finally remains unappropriated—lost. Atonement being to satisfy justice, must not violate justice by a sacrifice for nothing. Worse yet, to the violation of justice by sin, would be added the violation by that costly

waste; so that were any atonement ultimately unused, to that extent the dissatisfaction of justice would be increased and Christ Himself must stand arraigned.

Therefore, till all atonement provided is appropriated, mankind must continue: the longer, the slower they are in accepting it; and the slower, the more will be lost. When all is appropriated, man's earthly career must end; for none must be born without chance to be saved. "There is no respect of persons with the Lord," as to salvation.

The atonement one rejects will be offered others till accepted. "My [Is. 55 : 11] word shall not return unto me void, but shall prosper in that whereto I sent it." "And they began to make excuse." Then He said "Go into the [Lu. 14 : 16-24] streets and compel them to come in, that my house may be filled." [that all my atonement may be appropriated.] "For none of those men who were bidden" [but refused] "shall taste of my supper." "Hold fast that thou hast, [Rev. 3 : 11] that no man take thy crown."

At the great feast will be no unclaimed robe, or crown, or chair or portion. That which you refused, another shall enjoy. The priceless offer that fails as to you, shall afterward succeed as to some one. The utmost provision being made, the number to be saved will not be increased, because it cannot be; nor diminished, because love and justice will not let it be.

THE DIVINE SOLICITATION

"Till all the ransomed hosts of God are saved to sin no more;" "One like unto the Son of Man" goeth from door, to door, "knocking, knocking," though His locks be wet with the dews of night; and offering

the atonement which insures life everlasting and joys forevermore. Convicted and almost persuaded, you may hesitate too long to open the door, and when you do go forth to seek Him, may not find Him, but, though searching for Him, fall into the hands of justice and necessity. The "foolish virgins" who had refused or postponed too long, afterward sought acceptance and were denied. When once the Master has closed the door, or if—as the guest who was not clad in a wedding garment,—you come in other than Christ's merit, there is no admittance.

SOLOMON'S SONG, 5: 2, 5, 6, 7

When the hesitant soul's "convenient season" for opening her door came, the knocking had ceased! She opened, but saw no one; went forth and called, but received no answer. She searched earnestly, but found Him not; she also eagerly enquired:—but the watchman arrested, beat and imprisoned her! To be forever fighting with one another, prayed upon by the demons of darkness, and crushed by eternal law, while haunted with the inextinguishable memory of our refusal of salvation: O, what a contrast to the eternal glories of heaven *now* offered you!!

CONCLUDING WORDS

The command to believe and repent requires present obedience, the offer of salvation is in the present and is pledged only for present acceptance; if disregarded, we have no assurance of the offer hereafter in time or eternity.

"While the lamp holds out to burn, the vilest sinner may return;" is not Scripture nor on Scriptural

authority. "We know not what a day or an hour may bring forth," is as true as to the close of our probation as of our life or aught else.

Whoever encourages postponing obedience, encourages disobedience at the risk of eternal death. The longer we delay, even if saved, the less will be our salvation.

From infancy onward, like fresh cement, we grow less yielding, till, it may cease to be possible to conform us savingly to God's law.

This stubbornness increases as fast in the moralist at the door of heaven, as in the prodigal at a farther remove. ~~To the lost,~~ the advantage of morality over immorality is in lighter penalty; to the saved, greater reward.

While we delay, others accept Christ's atonement; when it is all appropriated, those not saved, *must* be lost. In these latter days we do not know at what instant time shall cease; "for at such a time as ye think not, the Son of Man cometh." Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

To those "at ease in Zion:" "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then * * * I will spew thee out of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see. As many as I

love I rebuke and chasten. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father."

The
Scriptural Imputation

BY
H. M. WALKER

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INTRODUCTION

Scripture represents that the imputation of Christ's righteousness is necessary for our salvation; also that faith and works are necessary; also that there are different kinds of faith, none but one of which kinds will do, and different kinds of works, none but one of which will do.

We need to know which is this *kind of faith*, and which is this *kind of works*, and the more, as some say one kind of *faith* will do; others that another will; others that all will, and others that none avail; also because some say any kind of *works* will do; others that moral works will; others that only holy works will answer; and others that moral and holy works are one, or differ only in degree.

It is well, then, to learn what this imputation is, that we may know what the required faith and works are, *for these must be consistent with it.*

There is a second reason for learning what gospel imputation is, viz.: that some deny that anything like it is discoverable in the secular world, and hence argue that there is no proof that such an imputation is, and affirm that it would be unjust, untrustworthy, disgraceful and degrading. Hence, after learning what gospel imputation is, it is well to learn if it has an analogue in the secular world, recognized as just, reliable, honorable and elevating.

This is the more urgent, because in teaching that by imputation man is taken from the kingdom of nature to the kingdom of heaven, the Scriptures teach that imputation is operative, and so should be recognizable in the former kingdom and hence, in the secular world.

Free Agents and Imputation

A

I A PROVOCATION

The late Col. R. G. Ingersoll voiced opinions against imputation as "the doctrine that somebody else can be good for you, that somebody else can be bad for you," etc.; and "that infinite innocence was sacrificed for me! I don't want it! I don't wish to go to heaven unless I can settle by the books, and go because I ought to go there. I have said, and say again, I don't wish to be a charity angel. I have no ambition to become a winged pauper of the skies." "Is it possible that somebody can be good for me, and that this doctrine of the atonement is the only anchor of the human soul?" "They," the priests, "killed something that had not committed crime in order that the one who had committed the crime might be acquitted. That is the reason I attack this book—because it is the basis of another infamy, viz.: that one man can be good for another or that one man can sin for another. I deny it. You have got to be good for yourself; you have got to sin for yourself. There is no atonement for the saint—only for the sinner and the criminal. The atonement saves the wrong man. I have said that I would never make a lecture at all without attacking this doctrine. I did not care what I started out on. I was always going to attack this doctrine." (*What Shall We Do to Be Saved? Mistakes of Moses.*)

Ralph Waldo Emerson also seems to have disparaged imputation: "The boy believes there is a teacher who can sell him wisdom. Churches believe in imputed merit."

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know, because they are spiritually discerned." "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." (Representative Men; I Cor. 1:23; 2:14.)

Having inquired as to atonement under "*The Atonement and Free Agents*," I now endeavor to consider *imputation*.

II. THE PLAN AND THE METHOD FOR SAVING

As the imputation of righteousness is the alleged Method for saving, it is well to ask if it is suited to the *Plan for saving*.

1 ST. PAUL'S OUTLINE OF THE PLAN OF SALVATION

"Whom he foreknew, he predestinated to be conformed to the image of his Son, that he might be the first born among many brethren." (Ro. 8:29.)

"Whom he predestinated, he also called, and whom he called he also justified, and whom he justified he also glorified." (Ro. 8:30.)

2 INSPECTION OF THIS PLAN

a. As we can be conformed to Christ only through faith (since "He that believeth shall be saved, and he that believeth not shall be damned") those foreknown

to be conformable, are those foreseen to "be willing in the day of his power" *to believe* (those who, when he enables their wills to choose to believe will believe) "For it is God who worketh in us both to will and to do of his good pleasure." But, as "man deviseth," chooseth, "his way" despite that enabling, Jesus complained, "Ye will not come to me that ye might have life!" (Mark 16:16; Ps. 110:3; Phil. 2:13; Prov. 16:9; Jn. 5:40.)

b. Therefore, all that He foreknew can be induced *to believe*, He "calls," i. e., *gets them to believe*. (This does not imply that his call to them differs from His call to others, for "There is no respect of persons with God," as to salvation; but, that when all were enabled to believe, some obeyed, others refused—all freely).

c. Those "called" (those induced *to believe*), He "justifies"—grants them divinely legal *right* to be treated as innocent and to be conformed to His Son—*right* to be saved.

d. Finally, those *justified*, He glorifies.

3 STAGES IN THIS PLAN

The Plan admits two divisions—the *purpose* and its *fulfillment*.

PURPOSE OF THE PLAN

a. To conform all foreknown to believe to the image of Christ.

FULFILLMENT OF THE PLAN

b. By calling (inducing to believe) those foreknown.

c. By justifying those called, viz.: those induced to believe.

d. By glorifying those justified.

4 STAGES IN THE METHOD

Imputation (the method) shows like divisions.

PURPOSE OF THE METHOD

a¹. To impute to all believing in Him, the righteousness of Christ.

FULFILLMENT OF THE METHOD

b¹. By *so enabling* those foreknown to believe, that they *do believe*.

c¹. By granting those "called," viz., *believing*, right to justification.

d¹. By allowing reward to those "justified."

5 THE METHOD SATISFIES THE PLAN

a. The Plan is *to conform* to Christ, all foreknown to believe in Him.

a¹. The Method is to give them what enables them to be conformed.

b. The Plan is *to call* them; i. e., to get them to believe.

b¹. The Method is to give what enables them to believe.

c. The Plan is *to justify* those called, those believing.

c¹. The Method gives the efficient *right* insuring their justification.

d. The Plan is *to glorify* those justified.

d¹. The Method is to reward those justified.

The agreement of the method with the plan to be filled by that method seems perfect; unless d¹, *reward*, does not satisfy d, *glory*. But reward is something *due*; and glory is not *justly possible unless due*! Imputation, then, as the Method for fulfilling the Plan of salvation, is so suited to its purpose as to deserve investigation.

B

GOSPEL IMPUTATION

I SOME DEFINITIONS

“Impute—(Lat. *in* and *puto*,) to set, put or throw to or on.” (Webster.)

“Theol. To place to one’s account; attribute on account of another; reckon vicariously.” (Century.)

“Imputation in theology is the attributing a character or qualities to a person which he does not possess. The imputation which respects our justification before God, is God’s gracious reckoning the righteousness of Christ to believers and his acceptance of these persons as righteous on that account.” (Worcester.)

“God’s gracious donation of the righteousness of Christ to believers and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to Him, and His obedience to them, they are in virtue hereof acquitted from guilt and accepted as righteous.” (Dr. Buck.)

“Impute, to account to one, in law—reckoning what himself or another in his room hath done in order to reward or punish him for it. We have righteousness without works imputed to us, when the obedience and sufferings of Jesus Christ in our stead are legally reckoned to the account of us sinners, to render us righteous in law before God as judge.” (Alexander.)

II SOME MENTION OF IMPUTATION

—In the subjoined texts, all *italicized* words are, in the Greek, the same word—*logidzomai*—to attribute, impute, reckon, etc.

"Abraham believed God, and it *was accounted* unto him for righteousness." "His faith is *accounted* for righteousness." "Unto whom God *imputeth* righteousness." "Faith *was reckoned* unto him for righteousness." "That righteousness *might be imputed* to them." "It was not written for their sake alone, that it *was imputed* to them, but for us to whom it *shall be imputed* if we believe." "Abraham believed God, and it *was accounted* unto him for righteousness." "Abraham believed God and it *was imputed* to him for righteousness." (Ro. 4:3; 4:5; 4:6; 4:9; 4:11; 4:23; Gal. 3:6; Jas. 2:23.)

III TEACHINGS AS TO RIGHTEOUSNESS

We have not the required righteousness—"There is none righteous: no, not one." Yet we may receive it—"David describeth the blessedness of the man to whom God imputeth righteousness." This righteousness is Divine—"Even the righteousness of God." It is His gift to us—"Who receive the gift of righteousness." Yet we must use it as He directs—"He leadeth me in the paths of righteousness." In a sense He and we use it together—"We are laborers together with God." For our use of it we have *reward*—"Every man shall receive his own reward according to his own labor." (Rom. 3:10; 4:6; 3:22; ~~12:3~~; Ps. 23:3; I Cor. 3:9; 3:8.)

h. *This righteousness includes a right to be saved, or else could not save.*

IV TEACHINGS AS TO FAITH

Imputation is through faith, for "Without faith it is impossible to please" God. He gives, prescribes, the faith to us—"As God hath dealt to every man the

measure of faith." By that faith we serve Him, for it is a "faith which worketh by love" (as God who "is love" dictates). Through that faith we obtain justification, "being justified by faith." Justification occurs in each act according to His will. "Was not Abraham justified by works, when he had offered Isaac?" "By works was faith made perfect." "Faith without works is dead." (Heb. 11:6; Rom. 12:3; Gal. 5:6; Rom. 5:1; Jas. 2:21; 2:22-26.)

V COVENANTAL FAITH AND GIFT

1. That the *faith* concerned in imputation is given (prescribed) by the Lord and must be lived up to to secure *our* justification and reward; also, that what He imputes is His *gift* which must be used as He directs, to bring us reward; suggest that they are covenant-faith and covenant-gift. Let us, then, look at divine covenant.

2 "*The Covenant of Redemption*"

That in convenanting to impute righteousness the faith of Christ and of God was plighted; these expressions show: "Even the righteousness of God, by faith of Jesus Christ, unto all that believe." Shall the unbelief of some "make the faith of God without effect?" (Rom. 3:22, 33.)

"The covenant of redemption is the mutual agreement between the Father and the Son, respecting the redemption of sinners by Christ." In it, an eternal priesthood, for the saving of sinners is pledged to the Son, with an oath by him that said unto him, "The Lord swore and will not repent, Thou art a priest forever after the order of Melchisedec." "Called of God an high priest," "Christ glorified not himself to be made

an high priest, but he who said unto him, 'Thou art my son.' So, also, the son pledging His faith to the Father, saith, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "And this is the will of him that sent me, that every one that seeth the Son and believeth on him shall have everlasting life, and I will raise him up at the last day." "And he that sent me is with me; the Father hath not left me alone; for I do always those things which please him." "Wherefore, he is able to save unto the uttermost all who come unto God by him." (Heb. 7:21; 5:5, 10; 10:7; Jn. 6:40; 8:29; Heb. 7:25. Webster.)

3 "The Covenant of Grace" *

"Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." When we enter into covenant with the Lord by believing as He requires, we are under the covenant of grace; whereby "whosoever believeth in him, should not perish, but have everlasting life." "He that believeth on him is not condemned." (Isa. 55:3; Jer. 50:5; Jn. 3:16, 18.)

4. Thus, the faith concerned in imputation is not solely Divine nor solely human; it is *both agreeing*; it is *covenant-faith*. In "the covenant of redemption," it was the faith of the Son agreeing with that of the Father: in "the covenant of grace," it is faith of believers agreeing with Deity. And *what is con-*

*Redemption and salvation are not fully synonymous; the former expresses only the first stage in our salvation,—our release from the impossibility of being saved. To be saved, we still must believe in Christ.

ferred thru such faith, is covenant-gift, to be used as the donor directs.

To sum up; the *faith and the gift in imputation, are those of covenant: i.e., we are so to believe as to meet the terms on which the Divine faith is pledged to give; and as to use what is given, as the Divine terms prescribe.*

VI MARKS OF IMPUTATION

(N. B. *The imputed righteousness includes the right to be saved.*)

a. Though without Christ's righteousness, it may be imputed to us:

b. As His covenant-gift to us:

c. To be used by us as He directs (Mat. 25 : 27; Phil. 2 : 12, 13) :

d. So that He and we are in a sense co-workers:

e. And is given us thru covenant-faith (ours agreeing with His) :

f. This faith being prescribed to us, not by us:

g. And thru this faith we are servants to Him:

h. And thru this faith are justified by Him:

i. Our justification occurring by that faith as we so serve Him:

j. And for such service, *we are to have reward.**

The above are marks of gospel Imputation: but we will add, as pertaining to it, marks of its Evidence and of its Statement.

VII THE EVIDENCE OF IMPUTATION IS FAITH

"Faith is the evidence of things not seen"; and the context (e. g. *ay.* 17) indicates that imputation of righteousness is referred to. As all believing will be

*The above Marks show that the faith and works required, are those according to covenant.

saved (which can be only with imputation), and all not believing will be lost: the "*things*," of which "faith is the evidence," *include imputation*. (Heb. 11:1.)

If "he that believeth not, is condemned because he believeth not"; and if "He that believeth on the Son, hath the witness in himself"; *this asserts it*.

If "faith is the substance of things hoped for," and if "faith is made perfect by works", there must be an imputation of righteousness: as without, no perfecting works are possible. (Mark 16:16; Jn. 3:18; 5:10; Heb. 11:1; Jas. 2:29; Rom. 3:20.)

"Substance," like bioplasm, *evinces prospective growth*. In the nature of the case, "things" includes that imputation; for without, the plan of salvation fails! Therefore, *faith is the evidence of imputation*.

Marks of the Evidence of Imputation

k. *Faith* is the evidence of imputation:

l. This faith is a *covenant-faith*, into which we enter:

m. It is *given* (prescribed) by the Lord to believers:

n. And by it *they do as He directs*,—serve Him:

o. And in doing so, *show the faith* by which justifying imputation† is operating.

VIII

Statement of the Evidence

There must be some word, sign, token or statement, making known the faith plighted; and for what it is plighted. Scripture calls this "*the word of faith*."

†James says, "faith without works is dead," and that faith is shown by works.

John 10:37, 8. Christ, arguing with Jews, says, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me" (my testimony), "believe the works; that ye may know, and believe, that the Father is in me, and I in him." If they would not take His testimony, then He asked them to see in the faith shown by His works the convincing evidence of His claim!

“The word is very nigh thee, in thy mouth and in thy heart, that thou mayest do it.” “The word of faith which we preach; that if thou confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Deut. 30:4; Rom. 10:8-10.)

Thus, any part of Scripture leading us to “believe unto the saving of the soul,” is, for us, the word or statement of faith. And, so of any equivalent means used by the Spirit, who is free to act when and as He can.

This word or statement may be *given*, or be *sold* to us. It is originated by the Author of the faith: “For we have not followed cunningly devised fables”: and is addressed by Him to us; for, “all Scripture is given by inspiration of God.” (II Pet. 1:16; II Tim. 3:16.)

Marks of the Statement

p. The Word of God is a statement of the evidence—faith;

q. Addressed by the Grantor of the faith to men;

r. And was originated by Him, not by them;

s. And men must do as that Word makes known;

t. And that word may be a gift to them, or may cost them.

The above three tables, pertaining to imputation, are lettered as one; giving *twenty marks* by which to test it. I do not say these are all there are; but they may suffice.

Imputation is represented as leading from the kingdom of this world to the kingdom of heaven, from condemnation to justification, from spiritual death to

birth into spiritual life: and so is represented as operating in the natural world, the world of unregenerate men. We *therefore* may reasonably look for this method, imputation (under whatever name), to be operating in the secular world; and recognized as valid, honorable, important, etc.

C

ATTRIBUTION

It was seen that gift by imputation is conditioned on faith; and there are *such secular gifts*.

I GIFTS CONDITIONED ON FAITH

a. The president of the United States gained "the highest office in the gift of the people,"—with *right* to use the national authority,—only on condition of "*bona fide*" compliance with their terms. He is to observe "*good faith*"; not to "abuse the *confidence* of his constituents" by "violating his *faith*"; but is "*faithfully* to discharge" the duties "*entrusted* to him." "He must not at any time act in bad *faith*"; but, as Paul urges Christians, is to "*keep the faith*," "*stand fast in the faith*."

b. "The gift of the people"—the *right* to use their authority—is, thus, conditioned on "keeping the faith" with them; and this presupposes a *covenant*, by which their faith is plighted to grant, and his faith to use their right, according to their terms. In brief, "the people pledging their faith as to terms on which they will constrain an available man to serve; by electing, *call him to covenant with them*, by pledging his faith on oath to do their will." If he so plights his faith that he conforms to their will, their faith is plighted to give him their right. Thus we find *covenant*, *covenant-faith* and *covenant-gift*.

II MARKS OF ATTRIBUTED RIGHT TO AUTHORITY

If, now, the man will so covenant; then—

- a. Though without others' right, it is attributed to him;
- b. As their covenant-gift to him;
- c. To be exercised by him as they direct;
- d. So that they and he in a sense are co-workers;
- e. Given him thru covenant-faith, his agreeing to theirs;
- f. This faith being prescribed by them to him;
- g. And he, by living up to it, serving them;
- h. And in living up to it, he is justified by them;
- i. Justification occurring in his living up to it;
- j. And doing so, entitles him to reward—salary, fees, etc.

1 *Inspection of These Marks*

a. Here right to office (right to their authority) is to a man else without it.*

c. And must be used as its attributors specify. Said Daniel Webster: "Those who have placed me in a public station, placed me there not to alter the constitution, but to administer it." †

d. So, he representing them, in effect is manipulated by them; they co-operate.

e. He, acting thru their faith, pledged to give, and his, to use their right so, is under a covenant. Mr. Lincoln said: "His duty is to administer the present government, as it came to his hands, and to transmit it, unimpaired by him, to his successor." This duty is from covenantal obligation. ‡

*President Lincoln said: "The Chief Executive derives all his authority from the people."

†Life of Webster, p. 295, by Tefft.

‡Life of Lincoln, p. 126, by Hanaford.

f. *He* does not dictate to them, therefore; but *they* to him, what he has covenanted to do.

g. Hence, in living up to that covenant-faith, he is their servant;

h. And in his so doing, they authorize him, justify him.

i. Their justification of him occurring in each act of his *bona fide* service.

j. And for such authorized service, reward is due, as terms may define.

2 *Attributed Right is Given*

b. I postponed inspection of the second mark, b (that the *right* is *given*). Suppose I ask how he *justly* can have *reward* for using *their gift*? You reply, that he is rewarded *for using it as they direct in their service*. Should I ask, If he *pays* his time and service, and possibly *buys* his election or appointment too, for reward, how can it appear that the *right* was not included in the reward? (For the *right*, if included in the reward, *is not given*!)

To this, you reply: Let his country be invaded: as a private citizen, on his own authority, he expostulates, argues, pleads, prohibits, threatens, resists, as vainly as a gnat spreads wing against a cyclone! *Now* he remembers his *right* to "the people's" authority, attributed to him. He exerts the unpurchased prerogative; and lo, billions of dollars are at his command, millions of defenders rise, armies mass at points of combat, fleets cloud his coasts, and invasion is rolled back amid the terrific convulsions of war!—not by his right or might. It is the *Nation hurling their energies thru Attribution!*—the Great Lakes plunging down Niagara, heaven's tempests emptying their bat-

teries along a wire. Did *he buy or pay for that right?* No more than he evoked it from his fancy! Thus, by *universal consent, right to office* is declared "*the gift of the people*";—as by *revelation, right to salvation* is "*the gift of God*"! Therefore, *the attributed right is given.*

3 Remarks

a. This attribution of right for the people's authority, is to all officials, by election or appointment, from constable and country postmaster, to the president of the nation and his chief justice and minister plenipotentiary: and, equally to every sovereign whose right was not usurped, but justly delegated.

b. Also; this attribution of right is the same, whether to a lyceum chairman for an hour, or to dynasties for millenniums;—the period for which attribution obtains, seeming fixed by each act thereof.

c. Nor, does it appear material whether the right be given "once for all," at intervals, or continuously; if by those justly qualified, and if the conditions involved be fulfilled.

Having found a secular attribution of right as a *gift and thru faith under covenant*, it follows that these are—

III MARKS OF THE EVIDENCE OF ATTRIBUTION

k. The evidence of attribution is covenant-faith;

l. It is the faith of the parties concerned, in agreement;

m. Prescribed and given *by* the attributors, the grantors, *to* the grantee.

n. By this faith; i. e., by living up to it, he serves the attributors;

o. And, so serving, shows the faith which is the evidence that the justifying attribution is occurring.

Inspection

The *good faith* both of the electors and the elected is pledged to terms.

The parties pledging faith as to those terms, of course *agree*,—not disagree. That to which the faith of grantee must be pledged, is decided by the grantors. So that the grantee in living up to the faith, serves them. And, in doing so, reveals the faith by which they authorize him, and that he is true to it.

IV MARKS OF STATEMENT OF EVIDENCE

p. The statement is a making known (in whatever form) of the evidence—faith,

q. Addressed by the grantors of the faith to the grantee,

r. And originated by the former, not by the latter,

s. And declares what the latter must do,

t. And this statement may be free to the grantee, or may cost him.

1 *Inspection of Statement*

Of course an *offer to give something on terms*, must be made known.

The offer must be made known by those making it.

If it is not originated by them, but by the grantee, it is fraudulent.

The grantee must do as the statement declares, or fail of the proffered gift.

The statement may be gratis; but is often paid for dearly by the official: as the printed or preached gospel may be free or sold.

a. The *twenty marks* of Imputation, Evidence of Imputation, and Statement of its Evidence, have now been found duplicated under Attribution, Evidence of

Attribution, and Statement of its Evidence, showing that it is by no unknown, untried, invalid, unreliable, unimportant method, that the King of kings and Lord of lords, and Creator of creation offers to confer *right to be saved!*

b. We have seen there is no occasion for classing the churches' belief "in imputed merit," with the boy's belief that "there is a teacher who can *sell him wisdom:—what is imputed or attributed is given, not sold!*

c. Equally it was seen that partaking of Divine right to live, as *given*, no more calls for disgust at becoming "charity angels," than partaking of human right to rule, as *given*, calls for disgust at becoming charity colonels, governors or presidents; even were it as humiliating to receive gifts from *God* as from *man!*

d. Here it may be noted that Scripture represents imputation the *honor-method* of giving. Jesus said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered to, but to minister." "And whosoever of you will be chiefest, shall be servant of all." Here He teaches that those having most of the *gift* of righteousness, are most like Him, serve most, and are greatest! We saw that to *impute* is so to *give* that the receiver serves the Giver; and that *attributed* right is so *given* that the official serves the people with it. And the more people he serves, the greater he is and the more honored; so that it is thought greater and more honorable to serve a *nation*, than a *community*. Who ever heard of our chief magistrate blushing for shame at being a charity president?—a wingless pauper of Columbia?

What eminent servant of "The People" bewails the prefix "Hon." as a stigma, because it suggests their *gift* to him?

e. Having found that the *method* (imputation) is universally recognized and employed by the secular world in government as valid, indispensable and honorable, I might quit the case here and sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith, in his excellent word."

But it may do to show more fully the *breadth* of use accorded to this great method—that it is deemed as essential in *finance* as in *government*. We have seen the attribution of *right to others' authority*.

D

ATTRIBUTION OF RIGHT TO OTHERS' CREDIT

1. Whatever has not all the marks of *imputation*, will be tried by those of *evidence*, or, if need be, by those of *statement*; and will be classed accordingly.

2. As your attributing to me a right to use your credit for some amount of value (say a dollar), means *giving me credit for that value*; and as the latter means, *crediting me for the value*, we may say the *last*. E. g., we may say, that to persons lawfully having and using your paper, is credited that value (i. e., your right for that value).

3. Take a bill (say "a dollar bill"): how shall we class it?—as something to which value is *attributed*? or as an *evidence* that the value is attributed? or as a *statement* of the evidence?

I. CAN VALUE BE ATTRIBUTED TO THINGS?

A millionaire exchanges a township, with its villages, factories, mills, farms, mines, for a piece of paper; and truthfully boasts of clearing millions by

the transaction. What gave that paper its importance? A babe or a spark could destroy it. Not its characters and materials alone: a ton of its exact duplicates are worthless. Did government attribute to that paper so much value of gold?* See if the marks of attribution apply to the paper.

II. ATTEMPTED ATTRIBUTION TO PAPER

Can papers without gold-value have it *attributed* to them?

As *gifts* to them, which *they* must use as the giver directs?

And so that *they and he* are laborers together by it?

Is it given the papers thru *covenant-faith*, *their faith agreeing to his*?

This faith being prescribed by him *to them*?

And *they*, living up to that faith, serving him?

And *they*, by living up to it, being justified by him?

They being justified in *their act of living up to the faith*?

And does the papers' so living entitle them to reward?

The evident absurdity of all this, mark by mark, shows that *attribution* cannot be to *things!* and hence, that gold-value (a *right* for it) *cannot be attributed to paper*.

III. CAN THE MARKS OF EVIDENCE APPLY?

a. The paper betokens, makes known, the faith; but is *not the faith*.

b. The paper, then, is *not the faith of the parties concerned*, in agreement.

*President Garfield said, "As no change can diminish the worth of a given weight of gold;" (and I add, as the weight of gold in a coin is presumably worth what its face calls for, in the world's market;) gold is made a standard of value. If the issuing government were to break, the gold does not depreciate. Value is want-satisfying power. To be valuable, is to have that power. H. M. W.

c. The paper is prescribed by the attributors, the grantors; and *may be given or sold to the grantee*.

e. The paper makes known, indicates, what is to be done that the justifying attribution may be.

d. The grantee is to do as the paper indicates.

Here, a. entirely disagrees with the first mark of evidence; and b. with the second mark. The second clause of c. (that the bill may be either *given or sold*) disagrees with the third mark of Evidence. In e. it is *stated* what is to be done *that the attribution may occur*; while the Evidence *shows* the attribution *actually occurring*!

The two tables are too unlike to admit of papers being the *evidence* that gold-value is attributed. What, then, is the function of that *bill*?

IV. DO THE MARKS OF STATEMENT FIT THE BILL?

a. The bill makes known the evidence, *faith*.

b. And is addressed by the grantors of the faith to the grantee.

c. And is originated by the former.

d. And indicates what the latter must do.

e. And may be given or sold to him.

This shows that the *bill* is a *statement* of evidence, a *sign* that the faith of government is pledged for 100-cents-worth. The bill is addressed by government to the lawful holder. Government of course originated, authorized, the bill. The bill indicates what its holder is to do,—pass it in exchange. He may have received it by purchase or by gift.

Now, as the *statement* of evidence implies an evidence, and the *latter* implies an attribution, the attribution of right to credit is inferentially proved. If not, the bill (the *statement*) is useless, and to pass it is a crime. Still, let us ask:

V. DO THE MARKS OF ATTRIBUTION APPLY TO CREDIT?

1. Though I have no *right* to government's credit, they confer the *right*.
2. As their covenantal gift.
3. Which I am to use as they enjoin.
4. So that they and I co-operate.
5. Thru covenantal faith (theirs pledged to grant, mine to use).
6. This faith being dictated by them.
7. And I, by acting in good faith, serve their purpose.
8. And for doing so am justified by them.
9. My justification accompanying my act of doing so.
10. And entitling me to reward therefor.

1. *Inspection*

On my getting and using their currency as they agree, I get the right to whatever amount of credit the currency stands for. They and I both are concerned in the transaction, co-operate. I become a partaker of their right thru covenant faith, mine trusting theirs; they pledging their faith to grant the right, on terms, and I so confiding as to meet the terms.

This faith was *given by them*: I did not dictate what they should offer, and I should do.

By my acting in good faith, coming to the terms of their offer, I serve their purpose,—whatever it was in establishing a currency.

In my living up to the faith which they formulated and gave, they authorize me, justify me.

Their justification of me occurs *in my every bona fide act*. And my *so* acting entitles me to reward,—whatever advantage I have from their bills. (The *amount* of reward is the difference between such ad-

vantage and the lack of it; and the *nature* of the reward is analogous to that expected by Christians for "works of faith;"—the fruit of the tree they keep, the harvest of the seed they sow, the effect of the cause they operate).

2. *So far*, the marks of attribution of *right for authority* apply to *right for credit*; but *N. B.*, I purposely deferred notice of V. 2, that *right is given*, for special scrutiny. The point to be proven is, that whether a *bill* is given or sold, the *right for credit* (of which the bill is a token or statement) is *given*. If I pay \$1 to get "a dollar bill," is the *right of credit given or sold* me?

VI. DOES GOVERNMENT GIVE RIGHT FOR CREDIT?

I pay for the *bill*—*the sign of credit*; corresponding to the "word of faith" (that printed or preached enunciation we sometimes pay for, sometimes do not).

The right to government's credit *should be given*, as are the right to office, and right to heaven.

The bill is *not that right* (for the bill is the *sign of the evidence* of that right), yet cost me the equal of the 100-cents-worth of credit named by the bill.

Nor can the bill *include* that right: (a), for, *while I keep the bill*, I have not that right,—and will be a thief if I take a 100-cents-worth from government or from any one; and (b), for I *cannot get* that right *till I sell the bill*,—pay it and cease to have it. If the bill is or contains the right, the reverse of (a) and (b) would be true. Hence, I did not buy or pay for the *right*.

The fact that had government granted *only a verbal* right, I could not exchange that invisible, impalpable right for anything, shows that what I paid for was the *bill*.

Suppose of government, A buys, for \$1, the bill; and, for another dollar, a hat. He offers the hat for a dollar's worth of railway fare, and is refused. He even *adds* his personal credit for another dollar, and is denied. Then he offers *the bill alone*, and receives the ticket. What secured the ticket? Not the mere appearance of the bill, or counterfeits would do. Not the native worth of its material—which is inappreciable and equalled by that of any threaded paper. Not the mere sum he paid; it was what he paid for the hat,—twice which the agent refused. What secured the ticket was the bill as an available sign of evidence that *right* for credit (to the value required) would be *given* in exchange for the bill.

This right for credit, were it A's personally or by purchase, could no more procure the ticket than his personal credit and purchased hat did; but was *given* in fulfillment of the government's pledge (indicated by the bill, but not by the hat).

The right, in a sense, still belonged to government. Had it ceased being theirs, as the hat ceased in becoming his, it would have fared as his hat and private credit fared. Government had not sold (he had not bought) the right, as the hat; but so *gave* the right as to retain responsibility for and control of it. In short, the right was a *covenant-gift* thru covenant-faith, which are characteristic of attribution.

A, having paid 100 cents for the recognizable, presentable bill as the government's "word of faith," paid the bill for a ticket,—a railway company's word of faith for right to a dollar's worth of conveyance; and that ticket he paid for a ride, as worth what he paid for the bill.

Thus, while their *right* was *given* by attribution, he

paid for its statement; as, while right to office is given an official, and right to heaven is given a believer, the authoritative word of faith therefor *may* cost him.

Therefore, *right* to governmental credit is a *gift*, thru attribution; and all the marks for attributing right to use others' authority are found in the transfer of right to use their credit. Having found the *attribution* of right to credit, and the *statement* of its evidence, it is inferentially certain that there is an *evidence*, and that it is *faith*. So, astronomers *inferred* the existence of the planet Neptune. But it is better, like Adams and Leverrier, to bring facts to light.

VII. CAN THE MARKS OF EVIDENCE APPLY TO CREDIT?

a. Is the evidence in question covenant-faith?

b. Is it the faith of the parties concerned, in agreement?

c. Is it prescribed and given by the attributors to the grantee?

d. Thru this faith is he to serve the attributors?

e. In so serving, does he show evidence that their attribution occurs?

Inspection

Governments virtually pledge *their faith* in offering right for their credit to a person getting and using their bill as they design: in effect, they *covenant* to do as they offer. If he sufficiently believes them, to get and use the bill so, he agrees to their terms. They, not he, prescribed and gave to him what they bound themselves to, and on what terms. Of course, it is only in his meeting their terms that their offered credit avails for him; and in doing this he is serving them in that for which they issued the bill. Also, in his so doing (i. e., in his living up to the faith), he

shows what the faith is; and that the attribution is taking place, for the bill buys its worth.

These marks are substantially those of attributed right to authority; so that *Attribution*, its *Evidence*, and its *Statement* of evidence, are shown to be recognized in *finance and government*.

E

I. ATTRIBUTED RIGHT TO OTHER'S PROPERTY

Landlords (renters) let their right to use, to tenants (rentees);

A has not, but may acquire, *right* to use your property;

The right to be given according to contract;

And usable by him as you specify;

So that you and he are in a sense partners;

The right becoming his by covenant-faith, his agreeing to yours;

That faith being prescribed by you;

He in living up to it, serving your purpose;

And in living up to it, being authorized by you;

Your justifying him (admitting his right), occurs as he so does;

And as he so does as to be justified, he is entitled to reward,—the profit accruing.

II. EVIDENCE OF ATTRIBUTED RIGHT

The evidence of your attributing the right is your mutual faith;

Yours and his pledged in agreement;

Dictated and offered by you, assented to by him;

Thru living up to which faith, he serves your purpose;

And reveals the evidence that he acts by your sanction.

III. STATEMENT OF THE EVIDENCE

The statement is the making known of the faith as pledged;

Addressed by the grantor to the grantee (and whom it may concern);

And authorized by the former (or it would be fraudulent);

And declares what the grantee must do (or has done) as his part;

And the statement may be free to the grantee, or may cost.

The substantial identity of these three tables with those of attribution of *right to authority*, and of *right to credit*, is too instantly apparent to need more words.

What Has Been Found

a. We have seen that attribution is known and employed in the secular world in *government*, in *finance* and in *use of property*. Perhaps this method of conveying right under slight formal modifications, prevails in insurance of life and of property, and in much else;—such and so much, indeed, as constitutes attribution the door, the *only* door, from solitary effort to organized co-operative effort of whatever kind!

b. And we know that the achievements of organized co-operative enterprise contrast with those of individual exertion, as those of Cæsar by his legions, with the achievements of Sullivan by his fists,—in magnitude, importance, consequences!

c. The teaching of Scripture is: that to be saved, we must receive a *spiritual nature*; which we cannot, unless we receive *a right to have that nature*! The late Col. R. G. Ingersoll was reported to have affirmed, as a *lawyer and a business man*, that there is no known

method by which such right could *justly* be conferred: the obvious inference being that gospel imputation is a fallacy. While I believe him sincere, he has now been seen to be in error. By one score of marks, attribution is traced in the secular world—not merely as known, trusted, allowed; but as used, as necessary and as honorable;—not alone in a single department, as that of government or that of finance; but seemingly under every enterprise requiring organized co-operation!

d. Surely, no phantom hand, no fallacious method, could thus underlie, lift, sustain, direct and energize the vast and varied interests of our race throughout the ages! Time, that crumbles continents of rock into soils, engulfs successive dynasties in oblivion and dissolves established civilizations into nothingness, stamps no hint of decay on *attribution*!

And yet this method is identified, mark by mark, with that *imputation* by which we are invited to partake of the Divine right to salvation!

e. One difference is between the Divine and the human applications of this method,—*the difference between its eternally perfect and honest application by Deity, and its bungling and often dishonest application by men!*

But by the whole height, depth, length, breadth and significance of that difference, if our use of the *human* application is justifiable, is not our repose in the efficiency of the *Divine* application justifiable?

f. Throughout life we seek one or another moiety by attribution; maybe an office, some money, or lodging, or protection of property, or what not; and to secure that moiety, run the gauntlet of hosts of risks seen and unseen, so that a majority of us gain little enough more than to live till we die.

Do we suffer and toil so for a pittance that is to make us charity-mongers? Or, is it only when we receive *from* Deity by that method, that the gift makes us paupers? Or, aside from the fear of disgrace, and looking solely at security, is it only when the method is to be manipulated by *men* that we can trust it? And does it become unreliable in the hands of Him "who, though rich, for our sakes became poor that we might become rich"? Will *He* cheat and lie?

Or, is it that the perfect spirit, mind, body and heaven for which He offers, thru imputation, an *eternal right*, is not worth our acceptance? or, is not, on the terms He prescribes?

g. In some of the marks characterizing imputation, it appears that the *right* to be saved is offered by *covenant: so that the Lord is sworn to give the right to all complying with His terms.*

The same equally shows that *we* must meet the terms, or fail of the right. We are covenant-bound to do our part, as He is to do His part. If He is to save us forever, we are obligated to meet His terms, by His grace,—*we* to hold out faithful to the end of life; *He*, always faithful, to save for evermore.

h. Turning to '*Marks of Imputation*' (B. VI.), we find (b. c.), His gift is to be *used*, and as *He directs*; (d), we co-operating *with* Him. Under (e.), the gift comes *thru covenant-faith* whereby *we agree* with Him; (f), *He* deciding what we agree to; and, (g.), by this faith we must *serve* Him; (h), if we do not, we are *not justified*; (i.), justification occurring *only in our so serving* Him; and, (j.), reward being due *only for so serving Him.*

If these terms seem unreasonable or hard, they are

(C. II.) repeated, under "*Marks of Attribution*," for right to use others' authority, whether by election or appointment; and we know what is thought of those who, having covenanted for a right, refuse to act in good *faith*! President Lincoln said the people all might be deceived some of the time, and some of them all of the time, but all could not be deceived all of the time. God cannot be deceived any of the time!—whether as to our entering into covenant with Him, or as to our keeping it in good faith.

“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator.”—I. Pet. 4.18, 19.

“Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.”—Rev. 3:20.

*Scriptural Meaning
of Regeneration*

BY
H. M. WALKER

Scriptural Meaning of Regeneration

JNO. 3:3, 5, 6.

I THE OCCASION

Prof. Drummond says* an application of "Spontaneous Generation" to religion "is simply that a man may become gradually better and better, until . . . he reaches that quantity of religious nature known as Spiritual Life. This life is not something added *ab extra* to the natural man; it is the normal and appropriate development of the natural man. . . . The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes of those who confess Christianity, . . . how many have clear in their minds the cardinal distinction established by its Founder between 'born of the flesh' and 'born of the Spirit'? By how many teachers of Christianity even is not this fundamental postulate ignored? A thousand pulpits every seventh day are preaching the doctrine of Spontaneous Generation. The finest and best of recent poetry is colored with this same error. Spontaneous Generation is the leading theology of the modern religious or irreligious novel; and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion in short—the conception which is held not only popularly but by men of culture—is founded upon a view of its origin.

*Nat. Law, 62-66.

which, if true, would render the whole scheme abortive." . . . "The door from the inorganic to the organic is shut, and no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the Spiritual World by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of Spiritual Life. The Spiritual World is guarded from the world next in order beneath it by a law of Biogenesis—"Except a man be born again, . . . except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' It is not said the natural man *will not* enter. The word is *cannot*. For the exclusion of the spiritually inorganic . . . is not arbitrary. . . . His admission is a scientific impossibility."

II SHIFTING SANDS

It was found on authorities so widely representative as Drummond, Pasteur, Tyndall and Huxley, that abiogenesis (spontaneous generation) must give place to gospel biogenesis (life only from life and of its kind).

Nor was there better hope under the title of *evolution*, that ought couchant within the natural man might differentiate through moral living, as the "suitable condition," into holiness. From Professor Louis Agassiz, perhaps the greatest palaeontologist of his day, who promised and began—till death took him—the annihilation of all justification for such hope; to Professor Etheridge, "one of England's most famous ex-

perts in fossiology,"* science denies all ground for an evolutionary metamorphosis of natural into spiritual man. This verdict, other of her great votaries, regardless of their attitudes toward Christianity, have maintained. Thus Prof. Mi vart, respecting evolution, said: "With regard to the conception as put forth by Mr. Darwin, . . . I cannot call it anything but a puerile hypothesis."† And Prof. Tyndall said "Those who hold the doctrine of evolution . . . yield to it only a provisional assent. . . . I hold with Virchow that the failures (of evolutionists) have been so lamentable that the doctrine is discredited."‡

As the works of God, like the words of God,‡ deny that flesh can evolve spirit, morality grow into holiness, "deeds of the law" become "works of faith," if the scriptures are interpreted *literally*; it behooves them to be interpreted *figuratively*!

Then: "born from above," "born of the Spirit," etc., are merely to emphasize the importance of genuine morality, such as would make others as good as we. Thus: the word of God hyperbolically represents the introduction of such good living, often requiring a birth-like struggle, as a *birth*: and as "from above" (as being by our higher nature—mental and moral); and as "of the Spirit" (the accredited author of all good); and names the living inaugurated by "that birth," "eternal life" (as designed and fitted for endless continuance, and possibly as implying annihilation for the

*Dr. Etheridge, Examiner of the Science Division of the British Museum, . . . to the question, "Are the orders of creation seen in the fossils of this museum, evidence of naturalistic evolution, or of the working out of mind and providence?" replied: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense not founded on observation, and is wholly unsupported by facts. I read all their books, but this museum is full of proofs of the utter falsity of their views."

†Dr. L. T. Townsend's Story of Jonah, 109-111.

‡John 3:16.

finally immoral) ; and speaks of that birth into this life, as by *faith* in Christ (so far as faith may be necessary) ; and calls such good living our conforming to His "image" (since of course it makes us like Him).

III SUPPOSITIOUS DEFENCE OF A FIGURATIVE BIRTH

Do you object that this seems other than the face-meaning of Scripture? What are *words* but *figures* of what they represent? Is not the oriental mind by which and by whose crude language Scripture was written, ever artlessly pictorial and poetical?—a beautiful simplicity to which our Divine Master, ever fondly partial to the child-like, graciously conformed. How many Christians, in pulpit or out, credit more than *figure* to His equally plain, forcible words as to the fire, worm, etc., of hell, or ever read, quote or allude to them, save lispingly and apologetically, as if implying that they are to be understood in a purely Pickwickian sense? Taken *literally*, they painfully agitate: but *figuratively*, or not at all, as now used, they disturb no one; and suggest that their Author never designed them to. How very dogmatically have not theologians through centuries and in strong contrariness to Scripture, insisted that God "created all things *out of nothing*"! (Mark 9:44; Heb. 11:3.)

How contradictorily have they not charged Scripture with separating the upper from the nether waters by a solid metallic or a crystalline sphere, though the Hebrew word translated "firmament" means tenuity, expansion,—the opposite to solidity! (Gen. 1:6-8.) Have not many denied the apparent import of the Mosaic record, that "all the high hills under the whole

heaven were covered" by the Noacian Deluge; in affirming that but a fraction of all were covered, though holding that the Spirit of inspiration after declaring *part* of the hills to be *all*, slew Ananias and Sapphira for calling part of their goods all? (Gen. 7:19; Acts 5:1-10.)

And, outside of Scripture, how many freely indulge in such inaccuracies—Plato was divine—Homer was inspired—Shakespeare was million-minded—The creations of Michael Angelo—The crucifixion of Philip Strong—She was infinitely more beautiful than her sister—He was tired to death—He was drenched to the bone—I died a laughing—That moment seemed as long as eternity—I verily thought that hour would never end! But who is deceived by such exaggerations or intends to deceive? Does not one's good sense decide, and for what else was it given, and for what else so much as for things of greatest and eternal importance?

To all this it may be replied that finiteness and depravity tend to limit Divine meanings, while liberties taken with other teachings, embolden as to regeneration. If in "measuring ourselves by ourselves and comparing ourselves among ourselves, we art not wise," *what* are we, in thinking Him who "spake as man never spake," "altogether such an one as ourselves?" "Verily, verily I say unto you, except a man be born from above, he cannot see the Kingdom of God. Verily, verily I say unto you, except a man be born of water and of the Spirit he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit." "Flesh and blood cannot inherit the Kingdom of God." (II Cor. 10:12; Jn. 7:46; Ps. 50:20; Jn. 3:3, 5, 6; I Cor. 15:50.)

IV THE QUESTION

What is wanted, is *the intent* of Scripture as to regeneration: is it *literal*, or *figurative* quickening, which is required? Are we to become like Jesus by partaking of His nature? Or by merely imitating it?—through *His* righteousness? or through *self-righteousness*? Between an act as *holy*, and seemingly the same act as *moral*; is the difference between—(a) That act as *official*, (i. e. according to the “covenant of grace,” which requires us to act through the “faith which worketh by love” that “fulfilleth Divine law”); and the act as *unofficial*, (i. e., as not according to Divine covenant, not through that faith): and (b) That act by the spiritual nature within us (as the life of a vine acts within its branches); and the act by our own nature alone? (Gal. 5:6; Ro. 13:10; Jn. 15:5.)

This two-fold difference (a, and b,) distinguishes between “works of faith,” by which our salvation is to be wrought out as God moves us to will and to do; and “deeds of the law,” by which “no flesh shall be justified in His sight;” i. e., between *holiness* and *morality*! Phil. 2:12, 13: *Gal. 2:16.*

V ORTHODOXY

The “orthodox” appear, in part, to believe thus:

1. Sin is so against Divine requirement and procedure (Divine law), as to prevent the *right* without which it is not *just* to save, and the *nature* without which it is not *possible* to save: for salvation *must* be only as is *just*, and *can* be only as is *possible*.

2. Adam “our first head,” by sin deprived us of eligibility to salvation; for what he lost, he could not transmit: though he entailed on us a predisposition to sin.

3. The Lord assuming normal humanity, in Christ so subjected it to Divine law as to recover the right and provide the nature for salvation, also making atonement for sin.

4. Were it just and possible for us to partake of those provisions, we might become as eligible to salvation as unfallen Adam was.

5. Under the "new covenant," the "covenant of grace," Christ as "our Second Head," did as a "*free gift*" so far restore the eligibility of *all*, that none perish but for their own sin;—all dying without such sin being saved. To this extent he has "tasted death for every man" and "is the Savior of all men."

6. All having sin of their own will be saved if they believe, and all can believe, *as he requires*: He so enabling that their wills are free to choose the good, and choosing it are empowered to live savingly;—identity accompanying the will.

7. All exercising that faith, and those dying without sin, compose "the elect," and are predestinated' to be "conformed to the image" of the spiritual Christ, in a sense constituting them His "brethren."

8. The faith required, is the "faith which worketh by love" (Gal. 5:6), the love which "is the fulfilling of the law" (Ro. 13:10); by which we live as God worketh in us both to will and to do (Phil. 2:12, 13) we being "laborers together with Him" (1 Cor. 3:9) and doing the works of Christ (Jno. 14:12), as branches bear the fruit of their vine (John 15:5); and walking "not after the flesh but after the Spirit" (Ro. 8:2), being led by the Spirit (Ro. 8:14.)

9. All so believing, it is *just* for God to justify; i. e. to give them *right* to partake of Christ's provisions for salvation: for by that faith they serve Him with the

right as He directs: even as "The People" deem it just to vest their rights in a person who by their offer receives and exercises them as they direct—"in good faith."

10. Thus *believers* in Christ justly share His *right* to atonement and eternal life; and as what justice gives right to, justice cannot forbid possession of, it is as just to *give forgiveness and eternal life*, as to give *right* to them.

11. But as it is not just to give sinners what was most costly for nothing (even as "the People" hold it not just to confer their rights to office on a person refusing to serve them thereby); therefore justice denies right to and possession of atonement and eternal life, if we will not use them as required: so that our faith must be a working faith, as God may direct.

12. As this faith insures the only attitude of sinners toward Christ, answering to the only relation of grantee to grantors (e. g. of officials to those electing them), which satisfies justice; and as nothing but the required faith can supply that indispensable attitude, therefore justice not only will justify the sinner having that faith, but cannot justify without it.

13. But it also is *possible* to give the spiritual life, "eternal life," to all so believing! Jesus saith "As the Father hath life in Himself, so hath He given to the Son to have life in himself:" "that everyone who believeth on Him may have everlasting life." "For as the Father raiseth up the dead and quickeneth, even so the Son quickeneth whomsoever He will." "I give unto them eternal life, and they shall never perish." "He that believeth on Him that sent me, hath everlasting life and shall not come into condemnation but is

passed from death into life." "The first man Adam was made a living soul: the last Adam a quickening Spirit." "This is the record, that God hath given us eternal life and this life is in His Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life." "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son."

14. Thus it is *both just and possible* to save the sinner: but only through his *so believing* as to be in a *relation* to Christ and God in which they may *justly* grant right to us, and possibly confer life on us:—a relation in which the acquired right will be used as its Donor directs, and the acquired life will be used as its nature inclines. *That relation, the required faith insures!* (V. 8-13.)

15. This quickening of the voluntarily receptive heart by the Spirit of Christ, is the new or spiritual birth—*regeneration*. It is the enkindling, in a soul, of eternal life, from the incorruptibly sinless nature of Christ, making the believer a "partaker of the Divine nature."

16. One's quickening is instantaneous: but his sanctification or leavening, as more and more that life gains control of his powers, conforming them to the image of the spiritual Christ, is progressive; and the believer's Christ-like "inner man" grows toward the fullness of its stature. And *only* through faith does regeneration occur, sanctification advance, or that "inner" spiritual man grow.

17. The spiritual entity or "new man" (Eph. 2:15) in each believing soul, is not a "corruptible" nature (1 Pet. 1:23), and is forever sinless "because born of God" (1 Jno. 3:9), and overcomes our worldly nature

(1 Jno. 5:4), because greater than it (1 Jno. 4:4), and spoils its deeds (Mar. 3:27). For the law of the Spirit of life, in that which is born of God, makes us free from the law of sin and death (Ro. 8:2), so that we are free to obey the law of life (Ro. 6:18) which we ought to obey (Ro. 7:6), and by which we shall be judged (Jas. 2:12). For we are redeemed from under the law of sin (Col. 3:5), that we may be saved from sin and death (Tit. 2:14); for Christ saves through saving from sin (Mat. 1:21): since sin so antagonizes Divine law as to ruin (Ezek. 18:20).

18. That to be saved, all—moral or immoral—must “be born of the Spirit” (Jno. 3:5) does not disparage their difference, which will be measured by rewards “according to the deeds done in the body” (Ro. 2:6). Spiritual life is not to be sold or bought, but is the gift of God by Jesus Christ (Ro. 6:23) and reward accrues from our use of it. Yet the new birth does not give spiritual life independently, as natural birth gives human life; but as dependently on Christ, through faith, as the life of branches is dependent on their vine, through living union (Jno. 15:5; Ro. 11:20).

19. At “the resurrection of the just,” the believer’s “new” or spiritual man, being his identical self, shall receive an incorruptible, immortal body, of Christ-like type (1 Cor. 15:48, 49). Thus, death of the body, the believer’s last enemy (for the second death has no power over him), shall be destroyed, and he can exult as did St. Paul, in anticipation, “O death! where is thy sting? O grave! where is thy victory? Thanks be to God who giveth us the victory through Jesus Christ our Lord!”

The above samples of the tenets of orthodoxy suffice to show that it falls wholly to the ground, unless there is the *most literal regeneration!*

VI SCRIPTURAL TEACHINGS EXAMINED

(a) POSTULATES

1. Kingdom (in the "Kingdom of heaven, of Christ and of God) has its natural scientific sense, as in "the vegetable kingdom."

2. The Kingdom of Christ is "above," in the sense of superior to and other than our native "kingdom of man."

3. Nothing rises from a lower to a higher kingdom except as quickened by life from the higher.

4. Life confers its own kingdom only on what it quickens.

5. Life fits its organisms to the laws of its own kingdom.

6. Life organizes substances after its own type or image.

7. In each life and its organisms is its law of action.

8. We "know," in the spiritual sense, only as we are like what we know.

(b) GOSPEL ASSERTIONS RESPECTING THE SAVED

[VI, a, 3.] Those saved are to be with Christ; whose kingdom "above" they can reach only as quickened by life from it.—Jno. 14:3; 3:3; 18:36; 8:23.

[VI, a, 5, 7.] They are to be subjected to His law; which can be only through receiving life from His kingdom.—Ro. 8:2, 7.

[VI, a, 4.] They are "children of the kingdom" of Christ, and it is in them: but it is given only with life from it.—Mat. 13:38; Luke 17:21.

[VI, a, 6.] They are to be conformed to his image, but can be only by His nature.—Ro. 8:29; 1 Cor. 15:40; 2 Cor. 3:18.

[VI, a, 7.] They must be saved from sin, but can be only through the law of spiritual life, which law and life are inseparable.—Mat. 1:21; Ro. 7:14; 8:2.

[VI, a, 2, 3.] They are called “regenerated,” a term used exclusively of those introduced to their kingdom from an inferior one.—Mat. 19:28.

[VI, a, 3, 4.] They are said to be “translated” into Christ’s kingdom, which could be only as they were born into it by life from it.—Col. 1:13.

[VI, a, 7.] They are to have the Divine law “in their inward parts,” “in their hearts” which could be only by partaking of His nature.—Is. 31:33.

[VI, a, 6, 8.] They are to have “a heart to know the Lord,” but can have that only as partaking of His nature.—Jer. 24:7; 1 Cor. 2:14.

[VI, a, 5, 6, 8.] They are to be like Him and see Him understandingly; which is to partake of His nature.—1 Jno. 3:2.

[VI, a, 4, 5, 7.] Their living is to be Christ-like, which requires them to have His nature (as men’s living is human because they have human nature)—Jno. 14:12; 8:39.

[VI, a, 6.] They, at their resurrection, are to assume Christ-like forms, which can be only from having a Christ-like nature.—1 Cor. 15:40, 53; Rev. 14:1; 22:4.

These and all such teachings necessitate a literal regeneration!

(c) BIBLICAL EXPRESSIONS

There is a vast number of such expressions as follow: Born from above, born of the Spirit, born of God, born not of corruptible seed, but of incorruptible;

partakers of the divine nature,* a new creature in Christ Jesus, that sinneth not neither can sin because His seed remaineth in him; the new man created in righteousness and true holiness unto good works, that overcometh the world, because greater than he that is in the world; children of God, not of this world, brethren of Christ, heirs of God and joint heirs with Christ to the heavenly inheritance; received the spirit of adoption whereby we cry Abba, Father; and because ye are sons God hath sent forth the Spirit of His Son into your hearts crying Abba, Father; I live, yet not I but Christ liveth in me; Christ in you the hope of glory; when Christ our life shall appear, then shall we also appear with Him; because I live ye shall live also. I am the vine ye are the branches; ye who were dead in trespasses and in sins hath He quickened; if any man have not the Spirit of Christ he is none of His; the carnal mind is enmity against God, it is not subject to the law of God neither can be; that which is born of the flesh is flesh and that which is born of the Spirit is spirit; a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. He that believeth not God hath made Him a liar, because he believeth not the record that God gave His Son; and this is the record, that God hath given us eternal life and this life is in His Son; he that hath the Son hath life, and he that hath not the Son of God hath not life.

All such expressions seem irrationally senseless and blasphemous, without there is a literal regeneration.

*I know that 2 Pet. 1, 4, "That ye might be partakers of the divine nature," is being rendered by some—"might become divine"; in seeming line with the evolution of the spiritual nature without regeneration; as if to correspond with the evolution of human nature without creation.

(d) THE WHOLE GOSPEL VOID, WITHOUT A LITERAL
REGENERATION

1. THE GOSPEL STORY. Man—male and female—was “upright;” spiritual life, a special Divine gift, constituting him a “son of God.”

Divine covenant gave man right to that life, and so gave that life, only as long as he perfectly obeyed God. By wilful disobedience man lost that right and life and so spiritually died—died as a “son of God.”

The right and life Adam lost he could not transmit to descendants; but entailed on them predisposition to sin.

Hence, as we are ruined by loss of spiritual life, we cannot be restored without recovery of that life.

2. THE GOSPEL PLAN. As *justice* forbids what there is no right for, the Lord planned atonement to restore right to spiritual life.

As *possibility* does not admit the salvation of a nature persisting in sin (i. e. in antagonizing Divine law), He planned a nature voluntarily certain never to sin. As this provision could avail for sinners only if they partake of it, He planned how it is just and possible for them to partake of it.

But this would necessitate their literal birth by that nature.

3. THE GOSPEL OFFER. It is offered that all believing on Jesus Christ, shall savingly partake of atonement and that spiritual nature,—the faith such that it is just and possible to confer them.

“This is the promise that He promised us, even eternal life” (1 John 2:25). “The first Adam was made a living soul, the last Adam a quickening Spirit” (1 Cor. 15:43). “As the Father raiseth up the dead

and quickeneth, even so the Son quickeneth whom He will" (John 5:21). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John 3:36). All this exacts a literal quickening.

4. THE GOSPEL PURPOSE. The purpose is to save all who so believe on Christ as to share His atonement for sin, and His nature which will not sin:—thereby meeting the claims of Divine law, through remitting "the sins which are past" (Ro. 3:25), and doing the duties which are present (Ro. 13:10); and this is *possible* only by a *faith* through which Divine love can act (Gal. 5:6).

When His nature which satisfies both for the breaking and the keeping of Divine law (i. e. both as cancelling past indebtedness and as fulfilling present obligations to that law) becomes *ours*, *our* salvation begins: for *His* nature becomes *ours* in our truly willing and doing as He works in us to will and do; our *ego*, *our* identity, accompanies such volition (Ro. 7:17, 20.22). This, too, presupposes our quickening.

5. THE GOSPEL FAITH. As salvation is assured to all who believe and denied to all who do not (Jno. 3:36): *if its conditional "faith" is not suited for regeneration*, this controversy is closed in favor of a figurative meaning!

[V. 8,—14.] That the required faith is the adequate condition for literal quickening, is proved by its description; where that faith subjects the believer's powers as available to Christ's quickening Spirit, as atoms of a mineral solution in the soil, or of nutrient substance in a stomach, are subjected to any quickening and formative life-principle—vegetable or animal:—nay, *more availably*, as voluntarily and actively com-

pliant with the quickening Spirit (John 1:12), than inert, insensate atoms: also, *more availably*, by so far as the quickening "power of an endless life" should exceed the sluggish languor of any ephemeral vitality!

Therefore the faith conditional to salvation, is suited for literal regeneration. Aye, more: if no literal regeneration is needed; that faith arbitrarily humbles and subjugates us by a self-surrender as needlessly cruel and degradingly abject as Col. R. G. Ingersoll ever charged. And further, the too prevalent idea that no literal regeneration was required, gives basis for the great infidel's reprobation of the gospel faith.

The gospel story, plan, offer, purpose and faith are worthless and vitiating, unless regeneration is *literal*.

VII SCRIPTURE EXPLAINS THE DIVINE INTENT

Paul's outline of the plan of salvation says "whom he foreknew, them He also predestinated to be conformed to the image of His Son"; (why?) "that He might be the first among many brethren"—*be nearly related to them!*—(Ro. 8:29, 30).

(a) BRETHREN IN WHAT SENSE?

1. As St. Francis "called the beasts his brothers and the birds his little sisters"? as Henry Ward Beecher felt himself to be a "kind of Dutch cousin to every living creature"? as Jews, church and world unite in calling God "our Father"? As *creatures*, all should be equally near to Him, with or without His "image."

2. The relationship designed cannot be merely superficial or imitative resemblance. For we are re-

quired to know spiritual things (1 Cor. 2:12), and Christ and God (Jno. 17:3), be subject to His law (Ro. 8:7), which is not possible for the unregenerate (1 Cor. 2:14); must do His works (Jno. 14:12), as having His nature (Jno. 8:39), through the faith which worketh by love (Gal. 5:6), which fulfills Divine law (Ro. 13:10); willing and doing as he prompts (Phil. 2:12, 13), even to doing as we should wish to be done by (Jno. 13:34), and loving and doing good to our enemies (Luke 6:27). Hence Scripture requires our likeness to Christ to be *spiritually organic*, a *likeness in nature*: "If a man have not the Spirit of Christ, he is none of His." (Ro. 8:9).

(b) SUCH LIKENESS SCRIPTURE MAKES TO PROVE
KINSHIP

"Neither because they are the children of Abraham, are they all children; but in Isaac shall thy seed be called." (Isaac as a "child of faith" was *like* Abraham in spirit.) (Ro. 9:7; Jn. 8:37.)

"I know that ye are Abraham's seed, but ye seek to kill me" (which is spiritually *unlike* Abraham). (Jn. 8:37; 8:40.)

"I speak that which I have seen with my Father, and ye do that which ye have seen with your father." (He speaks *as* His Father, and they do *as* their father does.) (Jn. 8:38.)

"If ye were Abraham's children, ye would do the works of Abraham" (would do *like* him). (Jn. 8:39.)

"But now you seek to kill me, . . . this did not Abraham" (i. e., Abraham did not *so*).

"Ye do the works of your father" (ye do *like* him). (Jn. 8:41-45; 15:5; Ro. 11:16; Col. 1:18; Eph. 5:30.)

"Then said they, We have one father, even God. Jesus said, If God were your Father, ye would love me" (ye would be *like* Him, *as* I am; and hence would love me, *as He* does).

"Why do ye not understand? Because ye cannot hear my word" (because ye are too *unlike* me to comprehend me). "Ye are of your father, the devil, and the lusts of your father ye will do" (ye will do *like* your father).

"He was a murderer from the beginning, and abode not in the truth, because there was no truth in him." (I. e., a nature draws to its *like*—the truthful to the true, the lying to the false.)

"And because I tell the truth, ye believe me not" (because, *like* your father, ye are untruthful).

"Thy mother and thy brethren stand without desiring to see thee.

And he answered, my mother and my brethren are these who hear the word of God and do it" (*as* Jesus did).—Luke 8:20, 21.

"Whosoever shall do the will of God" (*as Jesus* did), "the same is my brother and my sister and my mother" (is His *near relative*).—Mark. 3:35.

"And He stretched forth His hand toward His disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father" (*as Jesus* did), "the same is my brother and sister and mother," (i. e., is His *near kindred*).—Mat. 12:49, 50.

What less than that a spiritually organic likeness, amounting to sameness of nature, is or insures relationship; is intended by calling believers "branches" of which Christ is the "vine" or the "root"? and "members", of which He is the "head" or the "body"? (Jn. 15:8:38; 8:41-45.)

St. Paul states that the purpose of the Father in conforming those He saves to the "Image of His Son," is to make them His "brethren," near kindred; and the Son affirms them to be so. (Ro. 8:29.)

[VII, a, 2.] It was seen that the likeness expressed by "image" is *most radical*; and now is seen *to insure relationship*! Is the latter on any principle recognized by science?

(c) ORGANIC LIKENESS IN NATURE

In Scripture; *radical likeness in the nature*, as the sole criterion to which every assumed relationship is submitted, triumphs over common descent—where likeness and that descent conflict! i. e., in the *immaterial* world.

In the *material* world (owing to sickness, accident, disease and various influences) the body cannot always accurately correspond to the immaterial nature producing it; yet classification is based on organic likeness, in the material as in the immaterial world.

"Are those souls characteristically like Satan or like the Son of God? asks the Divine Classifier; and as the answer is, assigns them to one or to the other of the two great families of being.

"Are those persons strikingly alike?" asks intuition. "If so, I wonder if they were not related." Whether relationship extends farther than that likeness, seems challenged by such expressions as—"You a son of B's? you do not resemble him in the least!" Or, "You are a son of B, are you not? you are very much like him." "So remotely related! You are sufficiently alike to be near relatives!"

It is as if some inherent lurking conviction ever

insists that likeness is the condition of relationship; a condition which common descent satisfies only through the law of "*like from like*;" that so far as this law operates, descent and relationship, because descent and likeness, co-exist.

It is so in zoology.—"Are those animals organically alike?" asks the naturalist; "If so, I must assign them places in the same family;" and accordingly he makes the puny hyrax, scarce exceeding the hare in size, cousin to the huge rhinoceros; and calls the raccoon a "little bear." If Buffon and Goldsmith separated animals into wild and tame, while Ray introduced and Cuvier perfected a system based on differences of structure; these, however, differing in other respects, agree in making likeness the condition of relationship.

And in Botany: If Cowley grouped plants according to size and show, and DeCandolle according to situation largely; while Linnaeus founded classes on the number of stamens and pistils, and Lindley divides into flowering and non-flowering plants, and into endogens, exogens, and acrogens: what do all these, what do all later botanists also, but recognize and employ the single principle of likeness?

So with physical man: He is divided into races, and subdivided according to temperament, etc.; and if, again, he is credited with relationship according to lineage; this, so far from conflicting with the principle of likeness, is sanctioned by it, through the law that "*Like produces like*!"

The whole attempt of Darwin was to pave with likenesses, over which to lead a common descent, the interval between chaos and humanity.

The contention between evolutionists and creationists is as to the *character* of the likeness insuring re-

lationship—what likeness shall be deemed organic. From the first lisp of palaeontology to the latest utterance of biology, science more or less distinctly admits the dictum of revelation, that organic likeness is the basis of relationship: and therefore, to be “brethren” to Christ, (in the sense required by Scripture—see VII, a, 2) our likeness to Him must no less than amount to a sameness or oneness of nature with His!—which is possible only by our being literally “*born of the Spirit.*”

Such is the conclusion from Scripture, throughout which relationship is based only on radical likeness; and such is the conclusion from science, which bases relationship on what is assumed to be radical likeness. For, from Pliny, Theophrastus, Aristotle, or from Adam the first classifict, no other principle for classification than likeness, seems to have been found.

SUMMARY

1. Relationship increases with approach to a common origin (so that brothers are more related than cousins.)

2. Organic likeness increases with approach to a common origin (where of course there must be identity of nature).

3. Therefore, that likeness varying as relationship, is or proves it!

4. That is: the likeness or “image” of Christ necessary for our salvation, is inseparable from a nature so identical with Christ’s nature, that our reception of it was a *literal regeneration!*

By being “born of the Spirit,” Scripture *means* all science could *say* in proving a literal birth from above.

The Bible requirement (Ro. 8:29) of this likeness or "image" of the Son of God is the equivalent to a scientific exaction of identity of nature; so that if the Father merely declared that we must be "conformed to the image of His Son," science would have added (what that text does add), "that He might be the first among many brethren;" i. e., that He and we might share one nature! thus actually receiving "of His fullness," becoming "partakers of the Divine nature" according to His prayer, "I in them and thou in me."

REMARKS

Here, then, is the Scriptural *intent* by John 3:3, 5, 6, and throughout, insisting on the necessity of our receiving a nature as identical with that of Christ, as the life of branches is with that of their tree. And, that this spiritual nature can be had only by being "born from above," quickened by the Spirit; again let the voice of science echo the mandate of inspiration. "The passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form, can these dead atoms be gifted with the properties of vitality: without this, . . . they remain fixed in the inorganic sphere forever." "There being no passage from one kingdom to another, whether from inorganic to organic, or from organic to spirit-

ual; the intervention of Life is a scientific necessity, if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere."—*Drummond, Nat. Law*, 63, 64, 66.

To the query—"To be saved, must we actually be born from above, of the Spirit?" The Divine response sounding down through the drifting centuries ever is *Ye must!* and reverberated from all nature's kingdoms is *Ye must!*

EXHORTATION

The Creator lifts from the mineral to the vegetable kingdom, by a life giving plant forms and functions: and from the vegetable to the animal kingdom, by a life giving animal characteristics; why not from the human to the Divine Kingdom by life giving Divine likeness and mode?

Where true science and true Scripture, one showing, one telling His methods, agree; who would prefer that of the dolt who would make his horse a Roman senator, not by a nature granting the form and endowments of an M. Tullius Cicero, but by impotent decree and a training in man-like tricks?

The most careful copying of Jesus by unregenerate nature, is no nearer the required spiritual nature, than a statue by Phidias or Angelo is a living man. How much could Heaven enrich "the natural man," or the universe an oyster? The *nature* is the measure of its habitat in kind and degree: "The mind is its own place, and can make a hell of heaven."

We *plant* because it is the condition for raising grain, though no pledge has been given that we shall have grain by planting: how much more ought we to

believe, since not only is believing the condition for salvation, but God has *promised*—nay, *is covenant bound*—to save all who believe as he requires!

Are we born of the Spirit, led by the Spirit, walking not after the flesh but after the Spirit? When the atonement and life provided by the Redeemer are wholly appropriated by those who received them through faith, if we are not sharers in that atonement and that life, none will remain for us. Our harvest will have past, our summer will have ended, and our souls must forever be lost! Are we prepared to meet our God?

Life Eternal

By H. M. Walker.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."
—Shakespeare.

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"
—Whittier.

A

INTRODUCTION

My aim is to show a natural ground or analogue for regeneration; that those fearing Christ's offer too good to be possible, may see its possibility even according to known laws; and, also, to lay bare its conditions. The proofs that a nature called Eternal Life can be given, are:

The general teachings of the Bible;

Testimony, in and out of Scripture, of those having that life—legal proof;

Evidences, plain to many, that some have shown a new nature—scientific proof;

Christ's challenge that all who obey His directions shall experimentally know (Jn. 7:17);

His test, that all who believe as required, shall do His works (Jn. 14:12).

I aim to show from "natural law" the possibility of regeneration.

Life Eternal

THE NATURAL AND SPIRITUAL CONNECTED

Why stand aghast at secular law and natural life being by the same principles as spiritual law and life, if God is Author of both?

President C. G. Finney said, "The moral law of God is the only law of individuals and of nations, and nothing can be rightful government but such as is founded and administered in its support." (Theol. 495.)

Prof. L. T. Townsend asks, "Where did Moses get his law? Blackstone, Marshall, Story, Kent, Webster reverently admired it. As to Roman law (the basis of nearly all European law), Dr. A. P. Peabody says, 'The actual reformers of the Roman law were all of them nominally Christian.'" (Bib. and 19th Century, 69, 73.)

Judge Noah Davis, of the New York bar, tells Col. Eli F. Ritter, of the Indianapolis bar, concerning the latter's "Moral Law and Civil Law Parts of the Same Thing": "I have preached and tried to practice for many years both on and off the bench the great truth so well expressed in your title, for nothing can be truer than that Moral Law and Civil Law are parts of the same thing." (Amer. Issue, July 9, 1910.)

As to lives or natures, Prof. Henry Drummond's "Natural Law in the Spiritual World," shows that the principles in natural and those in spiritual life have a factor of identity.

Emeritus Prof. Bettex, D. D., Stuttgart, Germany, says: "God created the visible, so that through it we might perceive the invisible, and for this purpose the whole creation was made so that through it might be manifested the invisible things of God, even His eternal power and God-head." (*Fundamentals, Vol. IV, 75.)

Hugh Miller wrote: "In all those works on Natural Theology that treat, like the works of Paley, on the argument of design, the assumption of a certain unity of the intellectual nature of the Creator and creature is made . . . the basis of all the reasonings. . . . It is in the lower skirts of the Divine nature that we most readily trace the resemblance. . . . But the resemblance is not restricted to the constructive department." (Test. of the Rocks, 253, 254.)

Sir J. W. Dawson says: "From the dawn of human thought it has been the conclusion alike of philosophers, theologians and the common sense of mankind that the seen can be explained only by reference to the unseen: . . . I must here record my belief that neither men of science nor theologians have a right to separate what God in Holy Scripture has joined together, or to build up a wall between nature and religion, and write upon it, 'no thoroughfare.'" (Orig. of the World 368, 370.)

From the Elohim saying, "Let us make man in our image" (Gen. 1:26), and from Christ's habitually explaining spiritual by natural things, I, elsewhere, proved the validity of imputed right, from the validity of attributed right (as if it were necessary to prove God as able to give right as man is!). No more reason appears for His *modus operandi* being radically

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changed the instant it becomes appreciable to us, than for the laws of light changing as soon as we see it, or than that a traveler's procedure changes when and because he comes in sight, or we see him. It violates analogy to think that because Divine methods seen by us are one way; they, if unseen by us, must be another way! That is arguing from like to unlike! As God gives natural life, He can give spiritual life.

Franklin, when asked what showing the identity of lightning with electricity availed? replied that a child might become a man. The Morses, Fields, Bells, Edisons and Marconis have verified his prediction.

VAGUE IDEAS

Prevalent opinions surely have to do with the rare and negligent allusions to eternal life by pulpit and Christian press; and such general indifference that Vanity Fair might be ransacked by Diogenes with an X-rayed lantern, to detect half the anxiety to secure God's greatest gift, felt for snatching some ephemeral fad or introducing some new brand of soap, corn-cure or hair-dye. To build well personal or civic righteousness, look to its foundation—the nature. Pulling weeds is good; but raises no wheat, if wheat is not in. We should act in view of time, the finite and man; but also of eternity, the infinite and God. With our best present-day motives, we need the continuous, corrective pull of long-distance motives.

Human authority must subserve Divine authority. The former is from nearly as many heads as the sea has waves, is nearly as fickle, always fallible and often dishonest. Was it not Duns Scotus who said authority is derived from reason, and not reason from authority?

Divine authority bears credentials from all reasons gleaned by infallible Omniscience from the infinite and eternal. Without this, what is human authority—trestled on a few handfuls of facts cobbled together with surmises, afloat on a current of impulses—drifting, O, whither? Even the old infidels, Hobbs, Voltaire, et al., had the sense to see that if Divine authority is ignored, human authority will forever fight human authority—the child's, the parent's, the subject's, the ruler's.

God would lift higher above the ills of mortality, than plant or animal is above minerals, and throw forever open the boundless resources of Heaven. As a Zoroaster, Bramah or Mohammed would fit for paradise? No! but by a display of reason no human fabricators of salvation ever buttressed their authority with; and, as only Deity can, thru a nature perfectly suited to and ever making toward Heaven, and spontaneously obeying its laws. Soil and soul satisfy laws of a kingdom above their own, only if quickened and functionated by life from that higher kingdom; and bear the fruits and do the works of that life. To reform, look to the foundation—the nature.

FANCIES AS TO ETERNAL LIFE

Prof. F. Bettex says of a Bible critic: “‘Eternal life,’ writes one of these modernists, ‘is only the infinitely weak vestige of the present life.’” (Fundamentals, Vol. IV.)

An old professor of religion lamented, that if in Heaven we are to be only about as we now are, there is little to encourage going there.

Another, an excellent old man, supposed we are to

be there, very nearly what we are here. Both these were lay Christians.

My understanding as to the belief of one of the most eminent divines of any past age, was to the same effect; and another divine also of international fame, appeared to hold the same, only explaining that saints are to be immortalized at what is or is to be, or would have been had they lived, the meridian of their powers, perfected. The beliefs in the last four cases, were by elderly people of four "orthodox" denominations, and seem substantially alike, and, I think, are mainly correct as to the saint's original self—made moral and perfected; for saints are to retain their identities recognizably, as their human bases or ground-stories, as surely as atoms in a tree are the same that once were in the lifeless earth.

But, superimposed upon their original selves (perhaps as life is on the whilom dust), are not saints to have another and dominant nature, an upper-story with a sky-light thru which appreciatively to see God and be inerrantly actuated by Him? Do we not mistake this ground-story for the life eternal, almost as if we mistook dust for the vegetable lives that are to lift it into their kingdom and into forms of value and beauty? The eternal life is from Christ's kingdom, which is above our own. Paul says the natural man cannot know spiritual things (1 Cor. 2:14); and that here, even the regenerate, see as thru glass darkly, knowing but part. (1 Cor. 13:12.) Our Lord taught that eternal life is that by which God is to be known (Jn. 17:3). John says we do not know what we are to be; only, as we are to see Him as He is, we must be like Him (1 Jn. 3:2). Emerson says, "The possibility

of interpretation lies in the identity of the observer with the observed. . . . Like can only be known by like." (Representative Men, 17.) We are not like, but must be like Christ; thru a nature that here begins to reveal, and hereafter will reveal him fully—by being like His nature. The important item with creatures is their nature—their kind of life.

Our trouble in sizing God's greatest gift is that of the lady on first sight of the Pacific Ocean: "It is not as large as I thought!"—self-limitation.

Do not forget that this spiritual nature, after the analogy of natural lives, is to embody itself; and being eternal and perfect, its body is to be eternally perfect, painless, incorruptible and glorious. Death, the fruit of sin, will be foiled.

**"AND WHAT I SAY UNTO YOU, I SAY TO ALL:
WATCH" (Mk. 13:37.)**

The fulfilling of many Scriptural predictions, indicates the near approach of the time when "the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise; the elements shall melt with fervent heat, the earth, also the works therein, shall be burned up" (2 Pet. 3:7-10); when all shall "see the Son of Man coming in the clouds with great power and glory . . . But of that day and hour knoweth no man; no, nor the angels, neither the Son, but the Father" (Mk. 13:26, 32). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in holy conversation and godliness?" (2 Pet. 3:11).

Within recent decades, on scientific grounds it is reported, a European savant has augured the near approach of a new epoch—perhaps the introduction of a higher race of intelligence.

Palaeontologists say species of creatures have disappeared; some, abruptly. Thus, Dr. G. F. Wright says, “At the time of the discovery of America by Columbus, the horse was entirely absent from the continent; but . . . there is abundant evidence that the horse with a large number of immense quadrupeds . . . lived and flourished up to recent geological time, and then mysteriously disappeared.” (The horses restocking America were imported.) (Scientific Confirmation, 353.) Some facts illustrate how easily our earth may be burned up—Dr. Robert Patterson states: “On the 11th of November, 1572, the Danish astronomer Tycho saw a new star in the constellation Cassiopea. . . . For some time it increased, . . . greatly surpassed Sirius in luster, and even Jupiter. . . . After reaching its fullest brightness, it diminished, . . . assuming in succession the hues of a dying conflagration, and then finally disappeared.” (Fables of Infidelity and Facts of Faith, 247.) “It is impossible to imagine anything more tremendous than a conflagration that could be visible at such a distance.” (Nicholl’s Solar System, 188; Connection of Physical Sciences, 363—Patterson.)

Rev. E. Nisbet, D. D., says: “Mr. R. A. Proctor notes that in 1866, a star in the constellation Northern Cross, suddenly shone with eight hundred times its former luster, afterward rapidly diminishing in luster; and that in 1876 a new star in the constellation Cygnus became visible, subsequently fading so as to be only

perceptible by means of a telescope. The luster of this star increased five hundred to many thousand times (according to the data assumed)." (Science of the Day and Genesis, 129.)

The Akron Press (Ohio), July 31, 1911, says: "In 1901, the telescope sharps found a new star . . . Nova Persei. In three days Nova increased in brightness 25,000 fold. In six weeks it 'went out.' Nova is scientifically explained to have been . . . caused by the collision of two other stars, but so broken up as to shortly fade into nebulae. . . . It is determined by astronomers that there is a mysterious dead world, or star, or comet, or such like snooping around in or close to our system. They can't see it, but can feel its effects upon planets that can be seen and studied. And now comes Prof. T. C. Chamberlain who declares that the bursting of the smaller of two stars by near approach, is from four to six times as imminent as by actual collision. So that our earth having a hot interior and being greatly compressed by self-gravity, would burst into a blazing sun, on sufficiently near approach of that mysterious wanderer." There being an invisible ray of light (known by its chemical action), the disturbing body described above, may shine with it.

It is computed that, daily, myriads of meteors, mostly very minute, strike our atmosphere. Those penetrating, if visible, are called "shooting stars."

The Brooklyn Eagle (N. Y.), August 7, 1911, says: "The Popular Mechanics' Magazine says: 'Were a real star to strike our earth, this planet would vaporize almost instantaneously.'"

This is enough to show that the wonder is not that our earth can be destroyed by fire, but that it can be

kept from it. Earth, air and water are full of explosives and combustibles. Dr. Nisbet says, "Sir Charles Lyell quotes approvingly the thought of Pliny, 'It is an amazement that our world, so full of combustible elements, stands a moment unexploded.'" (Sci. of the Day, 124.)

B

FORCE, LIFE AND SPECIES

Force is not Life. Profesor Louis Agasiz said: "The products of merely physical forces are the same in all quarters of the globe, and during all time known to man; but the products of the forces that produce life are varied under the same circumstances. Between two such sets of forces there can be no casual or genetic connection." (Biology, by Joseph Cook.)

Motion by Life is not Motion by Force. If life and force are the same, their motions should be.

Rev. Dr. Smythe says: "Unicellular organisms do not behave as chemical particles do. The organism is discovered to have its own peculiar way of reacting to stimulus . . . the reaction is distinctly physiological, and not merely physical; organic, and not purely chemical. If one of these unicellular bodies meets . . . a stimulus upon it, it will respond uniformly according to its own nature, first by swimming backwards, then by swimming always towards the same side, and then by swimming forward again. Only, in some cases, when strongly stimulated directly from behind, it will respond . . . by swimming straight ahead somewhat faster." (Through Science to Faith.)

Structure by Life, Unlike Structure by Force. Sir J. W. Dawson says: "If we reduce a living organism

to a single vegetable cell, or to the microscopic grain of jelly-like matter which constitutes one of the simplest animalcules, we have in such a cell, or in such an animalcule, structures not accounted for by any physical or chemical law, or combination of such laws and phenomena of life which stand alone among forces and have not yet been shown to be caused by either physical or chemical energy. Farther, when such an organism dies, we have as yet no means of isolating or registering the force which it has lost, and yet all the effects formerly produced by this force have disappeared." (Nature and the Bible 127).

Properties of Life, not Properties of Force. Says Rev. Dr. Wm. Fraser: "Vital properties are super-added; they are not permanent. They are removed at death, and do not reappear. 'The material properties belong to the matter, whether living or dead,' says Dr. Beal, 'but where are the vital properties in the dead material? If physicists and chemists would only restore to life that which is dead, we shall all believe in the doctrines they teach.'" Fraser also says: "No facts have been discovered which (and again he quotes Dr. L. S. Beal), 'help us even in imagination to bridge the chasm from the non-living to the living.' . . . Vital force overcomes the law of gravitation, and while it uses chemical combinations, is in origin independent of them. . . . Higher laws . . . suspend or modify chemical and mechanical forces." "Plant-life was a new thing in our world. . . . By another step we are brought to . . . animal life, not educed, but supervened. Science has not connected them. While plants draw nourishment from the inorganic, animals cannot." (Blending Lights, 80, 393, 394.)

Properties of Life Antagonize those of Force and Outreach them. Against the fancy that life is, or is by, force; I quote Dr. Dawson: "It does not account for the fact that life as a force or combination of forces is set in antagonism to all other forces. It does not account for the marvellous connection of life with organization. It does not account for the determination and arrangement of forces implied in life." He adds that "these hypotheses . . . fail to account for the vastly varied and correlated interdependencies of natural things and forces, and for the unity of plan which pervades the whole." (*Origin of the World* 367).

All Species Forever Distinct. Dr. Fraser says Prof. Huxley "admits that there is no gradual transition from the one to the other." (*Blending Lights* 131). President Warren, of Boston University, quotes Wilson: "All forms of protoplasm . . . are not identical in their potentialities. . . . The speck which remains an amoeba has no power of evolving from its substance a higher form of life." (*Paradise Found* 413). Dr. J. W. Draper says of any species, that "there is an overruling power constraining and moulding it. The acorn can only produce an oak." (*Intel Development*, V. 2d, 401). Professor Agassiz, quoted by Dr. Dawson, says: "As a palaeontologist I have from the beginning stood aloof from this new theory of transmutation now so widely admitted by the scientific world. Its doctrines in fact contradict what the animal forms buried in the rocky strata of our earth tell us of their own introduction and succession on the surface of the globe." (*Nat. and the Bib.* 241). Dr.

Dawson says of man; that "even in his bodily frame, he is not merely specifically but ordinarily distinct from other animals." (Orig. of the World 422.)

Rev. Dr. Newman Smythe says: Embryological development follows with unwavering fidelity fixed lines of growth . . . It is now scientifically known that a few dots of microscopic matter more or less, within the egg, determine the whole subsequent life-history; and further, that from these determinants put at the beginning in the egg—an exact number of them for each species—the embryological development proceeds with an unvarying constancy in response to the environment. Two facts here are significant. The one is this: for each species the number of chromosomes in the nucleus of the egg-cell is always the same. The chromosomes, as we have seen, are the loops of darkly stained matter in the cell, which are exactly halved in each division of it. Now the remarkable discovery has been made that these chromosomes vary in number with different species, but that in every egg for each species the same number of them is to be counted. Each species has its specific number of chromosomes which regularly recurs in the division of all of its cells, and from which no variations are known to occur. . . . The constancy of these specific loops of matter within the egg, is almost startling in its significance. By them for every species the adult form is predetermined long before birth, far back in the darkness from which the light of life shall dawn. The direction was taken very early before it was light. A specific, unmistakable sign of the way in which life is to go, has been put by nature far away towards the beginnings and in every least egg. The sign consists of a dot or

two, more or less, of matter which itself is more definitely constituted than any microscope can disclose. These eggs, by virtue of the number of their chromosomes, are so many specific words of life; each of them is spelled always with the same number of letters. By means of certain minute particles of matter, and their arrangement within the nucleus, the question is already settled for each egg into what it shall grow,—a thread of grass, a worm, a deer, a bird, a child. It is a well ascertained fact that in every species, of plant or of animals, the direction of developing life which has once been taken, is never afterwards missed; it is nowhere abandoned for another; the right ways of growth for that specific form are followed with unerring combinations of cells, and with sure arrangements and co-ordination of the developing parts.”—(Through Science to Faith; 60, 71.)

Jordan and Kellogg, mentioning that the number of chromosomes for any species is constant, add: “Thus in the common mouse there are twenty-four, in the onion sixteen, in the seaurchin eighteen, and in certain sharks thirty-six.” (Evolution and Animal Life, 253.) This proves that man is from no lower creature!

REMARKS

I dwelt thus far on the eternal distinctness of species; not alone because the dogma that a higher may be evolved from a lower, flatly and equally contradicts Scripture and science, but because that dogma tending to destroy confidence in Scripture, by so far impairs heed for our Lord’s assertion that to be saved we must be born of the Spirit (Jn. 3:5); and also inclines to the belief that if man was evolved without his conscious

efforts from some worm, surely now the same power (aided by his eager self-help) may be trusted to develop him into whatever salvation is still possible,—without Christ's method! And just so far, also; any proof that gospel regeneration is possible is labor lost; for if by evolution and our own good works we can as well be saved as by Christ's way, we will prefer the former.

“EXCEPT A MAN BE BORN OF THE SPIRIT, HE
CAN NOT ENTER THE KINGDOM OF GOD”

(John 3:3, 5, 6)

“That born of the flesh is flesh” (and also remains flesh); “and that born of the Spirit is spirit.” The word Christ used is “cannot,” which means not possible; and is consistent with the statements (Gen. 1: 21, 24, etc.) that creatures were to produce, each “after his kind”; and with our Lord's saying, “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit; neither a corrupt tree, good fruit” (Mat. 7:16, 18).

The facts that “each species of plants or of animals” “has its specific number of chromosomes . . . from which no variations are known to occur”; and that “the direction of developing life once taken, is never afterwards missed”; are an emphatic corroboration by science of the Savior's words above quoted. We are not naturally of His kind, nor in His kingdom; and hence no development, culture, nor any thing, except being “born of the Spirit,” can save us!

“But as many as received him, to them gave he

power to become the sons of God, to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1: 12, 13).

C

LIFE IN MAN, MALE AND FEMALE

Life quickens, organizes after its type, lends qualities to and uses substances, under a "directive agency" working intelligently by a plan to an end.

Wallace, quoted by Fraser, says: "A superior intelligence has guided that development in a definite direction and for a special purpose." (Blending Lights 132).

A conscious personality, one's true self, manifest through and more or less governing his body, with it constitutes what Scripture calls 'the natural man,' "that which is born of the flesh"—body and soul.

The relation of that personality to the body suggests the rider of a horse he imperfectly controls, or the fabled centaur—man and horse in one. Sir William Hamilton, quoted by Fraser, says: "Man is . . . an intelligence served by organs; they are his—not he." (Blending Lights 106). The "natural man" has been termed bichotone; and the "regenerate man," trichotone. Man, male and female, were at first perfect, but free and able to sin or to not sin.

IMAGINED SOLILOQUY

Fancy Satan to have said: "Jehovah creates material orbs and intelligent souls, and may guide the former: I will rule the latter. His kingship is over mind-

less globes: my empire is over the intelligences inhabiting them. The products of his omniscience and omnipotence above automatic instinct are my heritage. He cannot put into man a free will that I cannot bend. He cannot make a free agent that I and my minions somewhere, somehow, sometime cannot corrupt ruinously; and should some first reach Heaven, so much greater shall be their fall. I will make his every attribute and law the deadliest foe of his human charge: till the child of his love shall be the object of his deathless loathing. Fallen humanity tends downwards, and by countless means I will lure, frighten, force and hold it to every piercing point, gashing edge and crushing shock of all the forces by which deity acts. Creatures cannot satisfy the law of a kingdom higher than their own; so that fallen humanity cannot obey his laws, and so must remain under penalty of eternal death; while he being immutable, ever changelessly the same, cannot readjust himself so as to spare them; and, once in collision, always in collision! Then the eternal antagonism of the infinite to the finite; will be the eternal frustration of the infinite, the infinite ruin of the finite. I and their growing disability and hate will hold them increasingly where his laws in their ceaseless on-goings from eternity to eternity shall crush through the shrinking, mangled, writhing, quivering forms of those for whom he would depose me—they, our victims; he, their torturer: I, his principal; he, my vassal. Although arrogating for himself the haughty title of 'Most High,' he shall become my partner; nay, my subaltern; nay, my tool and slave, for the degradation, torture and ruin of those he would exalt above me. As an ocean rends rocks from its coast to hurl against it,

pulverizing them in cutting it off, I rend humanity from its Creator to mangle, in reducing him. If atonement can be made, I will have them believe it unconditional, or conditional on the works of their fallen nature. If probation is offered, I will have it believed coeval with earthly life, and continued thereafter. If salvation is proffered through a new birth, I will show a preferable way, by inevitable evolution. I will make them believe there is no god but nature; or that, being omnipotent love, he will not let them be lost; or if they will not be saved, will annihilate them. They shall disregard every essential to salvation. Art, science, philosophy, theology and the entire drift of practical life shall be for their ruin. They shall believe there is no devil; that he may take them off their guard, and that they may charge his acts to God. I will set them at variance with one another and cause many to prey upon the rest; and contentions and every form of evil and suffering shall be rife. And for all this, God shall be blamed."

FALLEN MAN

By sin, Adam died spiritually. Of his composite humanity, only what was below, and which Scripture calls the "natural man," survived. Thenceforth, this truncated humanity was crowned by a fossil. So, a ruined Partheon overlooks degenerate Athens. Of the Adamic tree, the graft was dead; the wild stock beneath still lived and bore its fruits.

What was lost could not be transmitted; his descendants by no personal sin, but now with predisposition to it, were disinherited of the right and nature for being saved.

So, one may forfeit claims, to which his children by no fault of theirs are now alien; and so, may contract disease, a predisposition for which, by no guilt of theirs, he entails upon them. Mankind having lost that through which alone God could infallibly direct and empower them (as if by loss of atmosphere earth were debarred solar influences), were swinging out into darkness without pilot, compass or chart; impaired, bewildered, fraught with destructive passions, lured and pelted by incessant temptations, lashed and maimed by countless calamities, and misled and victimized by one another and by evil spirits. The sobbing of all ocean's waves was not more multitudinous than the ills of humanity.

If man's natal cry gave way to gleams of sunny hope and to breaths of laughter, as the transit of life advanced, hopes faded into shadows and laughter died in sighs; or, as he swept outward into rayless eternity, into the wails of terror and despair.

NATURAL FACTS

1. Judicious, increasing, periodically renewed exercise—physical, mental, moral and spiritual—strengthens the power exercised. Bone and muscle by such use, the intellect by such study, the moral sense and the spiritual nature by such practice, strengthen and grow. The exercise should be according to the law by which the power acts.

2. Habitual exertion of a power in one direction tends to confirm its action in that direction; so that courses of action, at first voluntarily optional, may become voluntarily inevitable.

3. By taking poisons increasingly by littles, yet

never disablingly, one may increase power to resist them. Small-pox may be baffled by vaccination. Gradually skill to avoid and toughness to withstand injury may be gained.

4. A somewhat recent achievement of medical science is the production of antitoxin; which being introduced into the blood of a diphtheria patient neutralizes the toxin or poison caused by bacteria. This antitoxin "is something in the blood serum of an animal" (e. g., a sheep or horse) "made immune to diphtheria." "The soluble poison, toxin, is from the bacteria." Behring holds that the immunized or antitoxic serum "chemically neutralizes the toxin." The antitoxin is produced by introducing into the blood of an animal the toxin, first in a small quantity; then, after the illness thus produced is over, a larger dose of the toxin; and, after this is recovered from, a still larger dose—until the infusions of the poison no longer sicken or inflame the animal. Its blood serum is then "immune to diphtheria"; and when introduced into the blood of the human patient neutralizes the deadly toxin. Infusing antitoxin before diphtheria, of course, is preventive. (Antitoxin vs. Toxin; Magazine).

D

TO MAKE SALVATION POSSIBLE

The problem confronts us. Man's eternal salvation with a free will could be achieved by no hocus-pocus legerdemain, waving of a wand or muttering of a charm or incantation.

It must be planned along the line of eternal principles, and executed within the limits of right possibil-

ity; by Divine omniscience, predestination, omnipotence and love, pitted against diabolical intelligence, determination, force and hate: by truth, justice and mercy against every form and degree of fraud, injustice and cruelty; by ever returning good for evil, against ever returning evil for good; by never ceasing to be good despite utmost provocation from evil and freedom and opportunity for evil; by love overcoming hate; by sacrifice of self to save His destroyers; by bequest of His own life to become the life of His foes: to become poor by surrender of sumless treasure that they might be rich; by drinking the dregs of infinite agony, humiliation and abuse like a helpless babe, while consciously able and free to put away that cup and avenge that injury; by showing that God and His ways are infinitely other and better than Satan and his works; by giving emphasis to the question, Under whose rule do we choose to spend our eternity, God's or Satan's? In solving the problem of our salvation two stages appear: 1. To provide the atonement, the right and the nature for being saved; 2. To apply that atonement, right and nature to souls, without violating their free wills. Of course, all having that nature must act according to its law, act as it acts.

THE TRICHOTONATE HUMANITY IN CHRIST

"The child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." "He was tempted in all points as we are, yet without sin"; and "was made perfect through much suffering." "The Lord laid on him the iniquity of us all;" "he was brought as a lamb to the

slaughter." He was to "save his people from their sins"; was "the lamb of God that taketh away the sins of the world;" "the Son of man," "the man Christ Jesus;" "the last Adam," "the Son of God," etc.

The normal trichotonate humanity in Him, because of always refusing to sin, was perfected in eternal voluntary obedience to Divine law; and being deathless in consequence, is well defined by its name, "Eternal Life."

That He might be tempted in all points as we are—that He might suffer adequately for all, His humanity at first potentially equalled the Adamic humanity—fitting Him for the "federal headship" of the race.

PREPARING ETERNAL LIFE AND ATONEMENT

1. Jesus was a free moral agent, had a free will, free and able to sin or to not sin; but voluntarily and perfectly did right only, at every step throughout His thirty-three years—closing with Gethsemane, His betrayal, arrest, imprisonment, trials, scourging, crucifixion, and separation from His Father: thus constantly voluntarily increasing His sin-refusing and sin-resisting power.

2. That this nature might attain to "the power of an endless life," so that its possessors "shall never perish," it must overcome the utmost temptations possible to normal trichotonate humanity.

3. That this achievement might become complete within Himself; so that His death might atone for human sin, and He might have the deathless life, and might give it to others; He must be left by the Father to endure alone the last, concentrated, terrific shock.

Assaulted by the combined forces of earth and hell,

condemned and crucified by the professed church of God, mocked, taunted, jeered by those He had given years and was now giving His life to save, malignantly charged with most colossal crimes, His self-sacrificing love and His motives for it ascribed to devils; darkness and earthquake without, the mysterious atoning horror and agony within; and now His dissolution from the Father; still the Son, though free and able to yield, maintained His integrity!

Thus the Messiah consummated His determination to vindicate Divine authority and law and demonstrate Divine love and faithfulness while perfecting a life enabling sinners to be saved and making atonement permitting them to be saved.

The first stage in the problem of salvation is made; that of providing a nature for being saved, and an atonement granting a right to that nature. But so far as yet seen, the right and the nature for being saved belong exclusively to Christ, and cannot avail for us unless it is possible and just to extend them to us. Can others share them?

E.

I. IMPUTATION OF RIGHT

1. In a former tract I showed that rights can be imputed: but as it is not at hand, and as "eternal life"—the nature for being saved—cannot be given without the right for it, I will now show that God can be just and yet justify all believing Christ (Ro. 3: 26). Afterwards, the main topic of this tract—that eternal life can be given—will be considered. (And after it, as every life has its law or mode of acting, the law of eternal life will be viewed—in another tract).

2. Is gospel imputation as valid and honorable a method of conveying right as secular attribution is? Is Deity less capable of conveying rights than men are?

God gives right to be saved by imputation: men grant rights by attribution. God imputes right everlastingly: men attribute right for brief periods.

II. ATTRIBUTION AND IMPUTATION

- | | |
|--|--|
| 1. People attribute right to a man, | Deity impute right to a man (Ro. 4: 6). |
| 2. As their covenant-gift to him, | As Their covenant-gift to him (Is. 55: 3; Ro. 5: 17). |
| 3. Usable by him as they require, | Usable by him as they call for (Ro. 8: 1). |
| 4. They and he being collaborators, | They and he being laborers together (1 Cor. 3: 9). |
| 5. He thru covenant-faith consenting, | He through covenant-faith consenting (Col. 1: 21; 2: 6). |
| 6. They prescribing the faith to him, | They giving faith to him (Heb. 12: 2). |
| 7. He serving them by living up to it, | He serving them by living up to it (Gal. 5: 6; Ro. 13: 8). |
| 8. And authorized in each act of so doing, | And justified in each act of so doing (Ro. 5: 1; 8: 1). |
| 9. And only in the act of so doing, | And only in the act of so doing. Js. 2: 24-36; |
| 10. And for so acting may have reward, | And for so acting shall have reward (1 Cor. 3: 8). |
| 11. But only for official or bona fide acts. | But only for "works of faith" 1 Cor. 3: 11-15). |

- | | |
|--|---|
| 12. Men honor most those
serving most. | Deity call greatest, the
greatest servers (Mk.
10: 44). |
| 13. Men attribute right
for a given time. | Deity impute right for-
ever (Jn. 5: 24). |

As seen by the texts and the appended notes, Imputation satisfies Attribution throughout.

1. President Lincoln said: "The Chief Executive derives all his authority from the people." (Life 126, by Hanaford.)

2. Right to exercise their authority under oath or bond is "the gift of the people."

3. Daniel Webster said: "Those who have placed me in a public station, placed me there not to alter the constitution, but to administer it. The power of change the people have retained to themselves." (Life 295, by Tefft.)

4. The Supreme Court of Ohio says: "When a person is inducted into office, he thereby becomes empowered to exercise its powers and perform its duties not for his but for the public benefit." (American Issue, April 2, 1910.)

5. Mr. Lincoln said: "It was in the oath of office that I took that I would, to the best of my ability, protect, defend and preserve the constitution of the United States. I could not take the office without taking the oath. Nor was it my view that I might take the oath to get the power, and break the oath in using the power." (Letters and Speeches, V. II., 508, American Issue).

6. General U. S. Grant said ". . . a purely administrative officer should always be left free to execute the will of the people. I have always respected that will, and always shall." (Life 409, by Knox. Of

course they tell their servant what he is for, and his faith is pledged to do it.)

7. It is by living up to his pledge that he serves them.

8. Of course, what they force him to pledge faith to do, they authorize his doing.

9. Not till his so doing does their authorization avail for him.

10. The Supreme Court of Ohio says: "The incumbent, if he perform the duties, may be entitled to emoluments." (American Issue, April 2, 1910.)

11. He cannot lawfully exact official or covenantal reward, except for official service.

12. It is more honor to serve a greater number than less—to be governor of a state than mayor of a town; as Christ says the greatest must be servants of all. (Mt. 20:27.)

13. Men attribute right for a given time: and Deity imputes for a given period—forever.

III. EVIDENCE OF ATTRIBUTION AND EVIDENCE OF IMPUTATION

- | | |
|--|---|
| a. The evidence of attributed right is the faith, pledged by parties—one granting right, the other serving with it according to terms. | 1. The evidence of imputed right is faith (Heb. 11:1); Deity pledging to grant right (Jn. 3:18), and man to serve with it as required (Js. 2:22). |
| b. This faith is prescribed by the grantors: | 2. This faith is given by Deity (1 Cor. 12:9). |
| c. The grantee so keeping it as serves its aim. | 3. The believer through it serving Their aim (Gal. 5:6); |
| d. Shows, lives out, the proof that right is granted, and he is authorized in so doing. | 4. Evinces Their justifying imputation to him of the right so to do (Js. 2:18-24; Jn. 14:12). |

IV. INSPECTION OF EVIDENCE

If you know parties pledge their faith, one to grant right and the other to serve as defined; the grantee in so serving, shows he is acting by their right, and is authorized, justified, by the grantors.

Heb. 11:1, does not say "Faith is the evidence of" right to be saved; but of "things not seen." Yet "things" include that right. For as Christ's righteousness secures the right, imputing the former imputes the latter (Ro. 4: 6). Then, as the right is thru and only thru faith. (Jn. 3: 18; Mk. 16: 16), this faith is an evidence of imputed right: as secular faith evidences attributed right.

No further scrutiny is needed to show that the marks of evidence under imputation satisfy those of evidence under attribution.

V. STATEMENT OF EVIDENCE

There must be some making-known of evidence "to whom it concerns."

1. In Attribution, a statement is some understandable token of the evidence of right being given for an act or end.

2. The grantors of right, make the statement to those concerned.

3. The statement informs as to getting and using the right.

4. The statement may or may not cost the grantee anything.

a. In Imputation, the statement is called "the word of faith" (Ro. 8,10), and is Scripture or whatever means by which the Spirit makes known the faith necessary for salvation.

- b. The statement is addressed by Deity to humanity.
- c. It informs how to get and use the right to be saved.
- d. The statement may be given or sold to us.

VI. INSPECTION AND RESULTS

1. Comparing statement under attribution with statement under imputation shows them parallel throughout.

2. Therefore we have found in Imputation, Its Evidence and Statement, 23 marks satisfying as many in Attribution, Its Evidence and Statement.

*[pp 105, -6, III. & IV.
C. 1. 171-2, II.]*

VII. COMPARISON OF WORDS

Not to assume prematurely the identity of those modes of conveyance—attribution and imputation—do the same words, in both, have like significance?

For this: compare a few of the more essential words; as faith, gift, works; noting also their contexts.

VIII. "FAITH" IN IMPUTATION

- a. The faith of Deity is pledged to grant right to every one believing as required.
- b. If he so believes, he receives the right.
- c. His faith is now in union with theirs (covenant-faith) as to using the right.
- d. In that faith prescribed by Deity, his will is dominated by theirs.
- e. Through that faith, they employ him to further that for which the right is given.

IX. "FAITH" IN ATTRIBUTION

1. Men pledge faith to give right to a man meeting their requirement.
2. If he does so, they confer on him the right.
3. His faith is now in union with theirs (covenant-faith), as to the use of the right.
4. In this faith dictated by them, their will controls his.
5. Through this faith, they use him to promote what the right was for.

X. INSPECTION

1. Under a, right is offered all believing; under 1, to him meeting the requirement. Both offers are the same: for believing is the requirement under a; and under 1, the requirement can be met only by an act of the will gained only through believing.

2. Under b, "If he so believes," equals "If he does so," under 2: for like reason.

3. Under c and 3, his faith is one with theirs, covenantal, as to using the right.

4. Under d and 4, their will leads his, and they decided to what the faith was pledged.

5. Also: e and 5 are clearly the same.

Hence the faith for imputing right fully satisfies the faith for attributing right.

XI. "GIFT" IN ATTRIBUTION AND IMPUTATION

- | | |
|----------------------------------|--------------------------------------|
| People give right to a man. | 1. Deity give right to every one |
| Who meets the terms for the gift | 2. Who meets the terms for the gift, |

- | | |
|---|--|
| Giving it through covenant-faith | 3. Giving it through covenant-faith |
| The gift usable as they specify | 4. The gift usable as they specify |
| To be his, as theirs, while so used | 5. To be his and Theirs while so used |
| Throughout the time for which it is given | 6. Through the period for which it was given |
| And is called "the gift of the people" | 7. And is called "the gift of God" |
| For rightly using the gift he has pay. | 8. And the right use of the gift has reward. |

Thus Imputation wholly satisfies Attribution as to "gift."

XII. "WORKS" IN ATTRIBUTION

1. The works are covenantal—duties of office and called official—as agreed.

2. They differ from otherwise the same acts not by contract, as official from unofficial acts.

3. Official works admit of official reward—salary, fees, etc.

4. As by contract the grantees must do the works if the grantors give the right, the works are obligatory.

5. As the grantors require the works, they authorize his doing the works.

6. As they furnish the right and exact the works, they and he are collaborators.

XIII. "WORKS" IN IMPUTATION

a. The "works of faith" are those the right admits and the covenant-faith is pledged for.

b. They differ from otherwise like-acts not by faith ("deeds of the law"), as official from unofficial.

c. Only "works of faith" draw reward under imputation; i. e., covenantal, official reward.

d. As Deity give the right which believers are to use as covenant enjoins, the works are obligatory.

e. As Deity demand the works, They authorize believers to do them.

f. As Deity provide the right and exact the works, They and believers are workers together.

XIV. INSPECTION

It is clear that Imputation fully satisfies Attribution as to works. In both:

1. Note that the faith is a working faith—kept only by doing as covenant requires.

2. Note that the gift is conditional—given only if we pledge to do as covenant exacts.

3. Note that the works are not optional, but to be as covenant demands—else we have no reward.

4. In both methods we find the faith of the grantors offering the right.

5. In both, the faith of the grantee in receiving the right.

6. In both, the agreeing or covenantal faith of both parties.

7. So far: Imputation and Attribution have points of coincidence, numbering 4c. (p. 175).

XV. JUSTIFICATION BY FAITH

A seeming contradiction to the fact that saving faith is a working faith is "justification by faith without works." Justification, right to atonement and eternal life, is not purchased by our obedience to Di-

vine law, but by Christ's obedience; and so is a gift to us (Ro. 5:17). We cannot be justified by our works (Ro. 3:20), but shall be rewarded for them (1 Cor. 3:8).

Receiving right to salvation as a gift through faith no more makes the requirement to obey God's law void (Ro. 3:31) than receiving right to an office as a gift through faith releases from obligation to do the duties of that office. Receiving right to office as given to him through faith, and not as earned by him, does not free a president from doing the duties of his office: but, for doing them he obtains reward. Receiving natural life without purchasing it exempts none from its duties. The required works are obeying the spirit of the Decalogue (Mt. 1; 21:5-17). As we alone cannot do this (Jn. 15:5), Christ asks us to join Him in the covenant-faith that works by the love (Gal. 5:6) which fulfills the law (Ro. 13:8-10). Through this faith He helps work (Jn. 14:12); His atonement applying wherein we repent of falling short.

He tells us to take His yoke on us and He will give us rest—1, from the impossible work of earning salvation, which He has done and freely gives; 2, rest in the obedience required of us, not by releasing from it but by increasing our strength for it; as surely as by living union with their tree branches can bear its fruit, which else they could not.

XVI. CONCLUSION AS TO IMPUTATION

Our somewhat rigorous attestation of the radical sameness of Secular Attribution and Gospel Imputation, showing 4 points of coincidence between those methods of conveyance, should leave no pretext for

doubt that God is as able to give valid and honorable right as men are; and as much more able and certain to do so, as He is wiser, mightier and better than men.

We saw that Christ provided the nature, the atonement and the right, for salvation; but they are His, and cannot help us unless it is just and possible to give them to us. Now we have seen that He can give to us the right to be saved.

But as right to be saved is nothing without the nature necessary, it remains to be seen if that nature, "Eternal Life," can be given. Till then, we are not across the Pons Asinorum nor safe from the Bridge of Sighs.

F.

THE LIFE ETERNAL

I. PREFACE

Under a previous head it has been shown that the Bible teaches and insists upon a literal regeneration—the giving of an absolutely new nature or kind of life: so that the question is most pertinent, Can it be given? Is it possible?

Here it is apposite to remark that the Word of God makes no other claim for His wisdom and power, than that He can do or secure the doing of all possibilities. It is nowhere taught that He can do what in the nature of the case is not possible; nor do His works show it.

"With God all things are possible" (Mt. 19:26) only asserts that all possibilities are possible with Him; for a thing, if an impossibility, could not be.

My question now is: Do the Creator's natural works and ways afford an analogue for literal regeneration—the giving of spiritual life called a quickening, the receiving of that life denominated a birth from above?

II. THE SPIRITUAL LIFE AND THE RIGHT FOR IT COHERE

According to Scripture, eternal life and the right for it are inseparable, in that (though the right logically precedes) appreciably they are received or lost at the same instant.

Adam losing right to spiritual life, lost that life (Gen. 2: 17). Christ by our sins losing the right, lost the life (Mt. 27: 46, 50); and, by atoning for sin, regaining the right, also recovered the life (Mt. 28: 9; Lu. 24: 39).

Some texts directly teach that life and right to it are inseparable (Jn. 3: 18, 36; 5: 24). Reason affirms that justice allows what it concedes right for.

III. FAITH

As Scripture teaches that the right and life are only by faith (Mk. 16: 16); saving faith has the double function of conveying right and life; so that giving right and giving life are the legal and biological phases of one act.

Faith, then, is not only an act but a condition.

As we are saved with a life which obeys Divine law without forcing our free wills, it must be by persuading; which can be only if we believe the life worth having and its Giver reliable: so faith is necessary for willing to accept that life.

But life grows as one voluntarily acts according to its law; which is only as his will is persuaded through his believing: so that development of one's spiritual life requires faith.

The law of that life is love; and is satisfied only by voluntary love—a motive possible only through his believing: so that faith is perpetually indispensable.

IV. IS THE OFFERED LIFE WHAT THE RIGHT IS FOR?

- | | |
|--|---|
| The right is for eternal life (1 Jn. 2: 25). | 1. The life is everlasting (1 Jn. 5: 11). |
| The right to be a gift (Jn. 10: 11, 28). | 2. It is a gift (Ro. 6: 23). |
| A covenant-gift (Jn. 6: 38-40). | 3. It is by covenant (1 Jn. 5: 11, 12; 2 Sam. 23: 5). |
| Usable as God directs (Phil. 2: 12, 13). | 4. It is used as God directs (Jn. 14: 12; 15: 5). |
| To be only through faith (Mk. 16: 16). | 5. Is used only through faith (Jn. 3: 36). |
| By which to work with Him (Gal. 5:6). | 6. By which we work with Him (1 Cor. 3: 9). |
| That life to be sinless (1: 24; 1 Pet. 1: 23). | 7. That life never sins (1 Jn. 3: 9). |
| Is to conform to Christ's image (Ro. 8: 29). | 8. It insures Christ's image (1 Cor. 15: 49). |

V. REMARKS

This proves the offered life or nature, what the right calls for.

The giving of that life is a quickening; receiving it, is a birth from above.

Where do God's natural works and ways show ground or analogue for the possibility of this regeneration?

There are two forms of quickening which I may distinguish for convenience.

VI. IS GENETIC QUICKENING AN ANALOGUE FOR REGENERATION?

To start organisms as a whole, natural life quickens substances already in its kingdom. Thus: corn-life, by pollen, from the tassel, dropped on corn-silk, quickens

the cob into startling kernels. Here the life, pollen, tassel, silk, cob, kernels—all—are in one kingdom. The life perpetuates itself along its own plane.

Such quickening—vegetable fertilizing, animal generating—starts organisms generally able to attain to life apart from their parent, and to produce equivalent organisms.

VII. IS ASSIMILATIVE QUICKENING AN ANALOGUE?

After an organism starts as a whole, it largely grows by drawing materials from outside of its kingdom (as a plant by mineral solutions, or an animal by foods, which its life appropriates and quickens to build the parts of the organism.)

But, though the parts compose the organism, they are not apt to live long detached from it; nor, independently to produce organisms like and equivalent to it. (Seed is not a part of its tree; but, a product and representative of the tree as a whole—as the germ in a seed is.)

Genetic quickening begins, and assimilative quickening feeds, organisms. In which form of quickening do we find an analogue for regeneration?

VIII. REMARKS.

Jesus likens Himself to seed falling into ground and so dying as to produce much fruit (Jn. 12:24). The life in seed reaches out from its kingdom for materials to grow a plant. He reaches down from His kingdom to ours. (Jn. 8:23.) Minerals are drawn into the kingdom of plants by quickening; and souls, into His kingdom by quickening (Col. 1:13). Soul-quicken-

is not termed generating but regenerating (Mt. 19:28; Tit. 3:5); and He is declared "the only begotten Son of the Father" (Jn. 1:18), His "express image" (Heb. 1:13), and in whom "dwelleth all the fullness of the Godhead bodily" (Col. 2:9); and to be "holy, harmless, undefiled and separate from sinners" (Heb. 7:26): all which separates Him from any mere Christian by immeasurable difference. Believers, then, are His "brethren" (Ro. 8:29), and "sons of God" (Jn. 1:13), not by being "born of the Spirit" (Jn. 3:5) by genetic, but by assimilative quickening. Still, let us resurvey the above forms of quickening, as follows:

IX. QUICKENING BY FERTILIZING OR GENERATING

Natural life, by materials in its kingdom,* begins its body as a whole; e. g., the tiny plant in a seed.

This body may attain to life apart from the parent; as plants from seed do. Through its body, life starts as a whole, like bodies,—as plants propagate. Each body may potentially quite equal its original; as later plants may equal their lineal predecessors.

The series of bodies from a seed are of one type; as all trees from one acorn are oaks. (It is true, some except the "chestnut-oak.")

X. QUICKENING BY ASSIMILATION

1. A body once started largely grows by materials from outside its kingdom.†

*The substance which in a seed becomes a germinal plant, already, before quickened (even if it did not have a low tone of life), was measurably in and a product of the kingdom to which the life belongs. This seems true of the green cob or whatever is quickened to start grains of corn, and of that in an egg to be quickened into a bird.

†What chiefly develops the organism, forming all its parts—e. g., bone, flesh, feathers, or wood, bark, etc.—is or may be from without its kingdom.

2. These if suitably available to the life, are quickened into bioplasm—life's physical basis.

3. In bioplasm, the life subjecting them to its law, builds them into the parts of its body—wood, bark, etc., or bone, flesh, etc.

4. The parts, though together forming the body, severally are but partially like or equal to it.

5. Yet all have such solidarity, typical identity, that from any part the entire body can be recognized.

6. But a part, say the wood or bark, may not attain to life independently as a seed does.

7. Nor may the part alone give life organizing bodies.

XI. IN REGENERATION

1. Spiritual life conforms to Christ's image souls from our kingdom—which is other and lower than His.

2. Souls suitably believing are quickened into a condition which is the human basis of the spiritual life.

3. In that condition, by the law of life, they functionate for it, growing into its organs or agents.

4. Though the entire number of regenerate souls when conformed to Christ's law will represent Him, none can more than partly represent or equal Him.

5. Yet they, while differing from each other—as parts of a tree differ—have one spiritual nature or life and obey its law.

6. No believer attains to spiritual life disconnected with Christ, but lives in union with Him; as branches with their tree.

7. Nor can they of themselves impart that life to others, as He does.

XII. INFERENCE

From the last three tables (IX., X., XI.), believers are not "children of God" (Lu. 20: 36) by inheritance (Heb. 1: 5); but we may seek the analogue for regeneration under quickening by assimilation (X.), whereby vegetable life quickens minerals; and animal life, foods.

XIII. SEEKING A NATURAL ANALOGUE FOR REGENERATION

Scripture teaches that spiritual life is given at the same time as a right for that life, and that both are given through faith (Jn. 5: 24).

A

a. To Receive Spiritual Right

Souls must so believe as to comply with the conditions;

And on receiving the *right*, must serve according to its scope.

b. To Receive Spiritual Life

Souls must so believe as to comply with the conditions:

And on receiving the *life*, must serve according to its law.

c. To Receive Secular Right

Grantees must comply with the conditions:

And on receiving the right, serve according to its scope.

d. To Receive Natural Life

Vegetable and animal substances must yield to the conditions: and on receiving life, be used according to its law.

e. Inspection

The "condition" (in the first lines of a, b, c and d), is availability—for receiving the right or the life; by whatever means, active or passive. Thus a free agent's will must be induced through believing: soil must be subjected by some other means; and foods, by another.

Infants, and their equivalents, though incapable of the believing and willing required of accountables, dying are saved because already available to the spiritual life. "Of such is the kingdom of heaven." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Lu. 16: 16; Mt. 18:23).*

The "scope" of the spiritual right under which believers serve, corresponds to the "law" of that life (second lines of a and b).

One formula answers for the spiritual and secular right and the spiritual and natural life. See if a different statement answers for all.

B.

a. Natural Life

Life seeks materials with which to embody itself.

They, yielding, receive life.

Having it, they are subject to its law.

*As salvation must not be by coercion; if the child becomes accountable, the assent of his will is essential, which is only by persuasion true faith. The evil risk of neglecting in infancy the treatment, example and instruction which draw a child to Christ, is fearful.

b. Secular Right

Right is offered men who will invest in it.

They consenting, receive the right.

Having it, they are voluntarily subject to its terms.

c. Spiritual Right and Life

Right and life are provided for the sinner's acceptance.

He, consenting, receives them.

Having them, he is voluntarily subject to their terms and law.

d. Inspection

In the first lines of a and b, life being active, is said to seek; and right, as passive, to be offered: but both, as in the first line of c, are provided. In the first lines of a and b, to embody corresponds to invest; and both imply acceptance, as in the first line of c.

Yielding, in the second line of a, is equalled by consenting, in b and c.

Voluntarily, in third line b and c, indicates that to gain spiritual right, our will must conform to its Giver's; as, to get secular right, the will of the grantee, to the grantor's: and that to receive spiritual life, free agents must as absolutely submit to the condition for quickening, as matter must. For soul and soil, "unconditional surrender" is the condition! One statement outlines all the above cases! Yet not to decide prematurely, again vary the statement.

C

a. Secular Right

Men pledge faith that right is communicable to the man in a suitable condition.

So believing as to be in that condition, he receives the right.

Having the right, by their covenant-faith he serves after the terms of the right.

b. Spiritual Right and Life

Deity pledge that right and life are communicable to every one in a suitable condition.

Every one so believing as to be in that condition, receives the right and life.

Having these, by covenant-faith he serves after the terms of the right and law of the life.

c. Natural Life

Natural life is communicable to substances in a suitable condition.

In that condition, they receive the life.

Having the life (being in bioplasm), through the means securing that life they are subject to its laws.

d. Inspection

The pledging of faith in the first lines and the believing in the second lines of a and b are the means securing the condition for gaining a right: and answer to whatever means (same lines of c) brings substances to the condition for quickening.

Covenant-faith (third lines of a and b) answers to the means through which substances in bioplasm obey the law of life.

"Having the right" (third line of a) corresponds to "having these" and "having the life" (in third lines of b and c).

In a, b and c, alike, are three phases: 1, that of proffering the gift (right or life); 2, that of receiving the gift, and 3, that of having and serving with it.

Thus again is found such sameness between the givings of right, secular and spiritual, and life, natural and spiritual, that all can be expressed by a single formula suggesting homogeneity of method.

As this tract is mainly concerned with the giving of life, we hereafter chiefly refer to *life*.

Life and what it quickens (soil and soul) are or may be in different kingdoms.

Life quickens substances suitably yielding to and usable by it.

Life by quickening, lifts them into its kingdom—subjecting them to its law.

Life, so far as it subjects them to its law, frees them from antagonistic law.

Soil or soul so retains its identity, as—when not obeying the law of its quickening life—to be under the antagonistic law.

Each finite life has a limit beyond which its body cannot grow.

As a body grows only as substances yield to be quickened and used for it, it grows no faster nor farther than they yield.

An embodied life is reacted on (influenced in acting) by its body: blood flows in the veins it forms; a stream in its beds.

XIV. SEEMING DIFFICULTIES

1. Soil cannot will, work or believe, and only yields to life passively: the soul wills, works and believes, and that actively. Any barrier from this, to quickening souls, is removed by the required faith inducing the will so to subject the voluntary powers that they are as obedient to the spiritual life as matter to natural life.

2. But soil is lifeless, souls are living: between them is the gulf between life and death.

Scripture declares the unregenerate spiritually dead (Col. 2:13); and that is Prof. Henry Drummond's answer. Life quickens what, yielding, it can use: soils yield such atoms; souls, such powers.

Nature shows that life of one sort (say quince) can be given and sustain organisms quick by another life (say pear scions).

An infusion of blood of one creature into partly depleted veins of another, sustains the latter. Even vital organs of an animal transferred to another, may grow and functionate in it: and an entire anatomic section from one animal may live in another animal.*

3. Is there no inconsistency between offering eternal life only through believing, yet only through working?

The required believing insures the required working (Jn. 14:12; Gal. 5:6). When asked what was the work of God? Jesus replied, that the work was to believe in Him (Jn. 6:29).

4. If spiritual right given through faith is accompanied with life; why, in receiving right to office, does not an incumbent receive also some new nature or ability?

*Dr. Alexis Carrel of the Rockefeller Institute in New York, "has succeeded in taking living tissues, even vital organs, from one animal and causing them to grow and functionate in other animals of the same species. More than this, he has removed glands, cartilage, bone, and other tissues from living animals, and kept it alive and growing for weeks, tho removed from any living organism whatever. If he has transplanted the kidneys of a dog to another dog, it is to prove that such a thing might be done with human organisms; and if he succeeds, as seems likely, in replacing the heart of one animal with that of another, it is only to make such an operation possible in the case of mortals. His discovery of a successful and satisfactory method for the transfusion of blood—an operation frequent in cases of anaemia—was made thru constant experiment with animals. He has found that bodily tissue will adapt itself to conditions of transplantation, that veins, grafted on arteries, at once set to work, thickening their walls in order to carry the supply of red blood, and that an entire anatomic section may be taken out of one animal and life given back to it in another organism."—Hampton's Magazine, Jan., 1911; pp. 113, 114.

He receives what the right calls for. Also, the grantors of spiritual life are Divine; of secular right, human! And in bestowing spiritual right and life, grantor and grantees are in different kingdoms; in giving right to office, grantors and grantee are in the same kingdom: the cases differ.

Figuratively, we give soil the right of life for becoming vegetable when we plant seed; and give vegetables the right and life for becoming animal, when we eat them.

Analogically, believers promote the giving of spiritual life and right by proclaiming and exemplifying Christ's requirement: yet though Paul plant and Apollos water, it is God who gives the increase (I Cor. 3:6).

5. Since the atoms in an animal are, as Bp. Butler says, in a constant flux—dying, sluffed off and succeeded by others—if those atoms are an analogue to soul-powers; these, too, are in a flux, so that if quickened even by eternal life, they cannot live forever!

It is not the atoms which typify the powers—the dead, the living; the quickening of the former typifies that of the latter.

Our immaterial powers (e. g., mental and moral) do not imitate the atomic flux, but continue as long, at least, as their quickening life; so that if quickened by eternal life, they “shall never perish” (Jn. 10:28).

Whatever the rift between the material and the immaterial, on each brink nature equally shows her method: since though she quickens and discards atoms, at the same time she preserves those powers.

The method with these powers when they are quick with mortal life is to continue them as long as that life: then the method with these powers when quick with everlasting life, is to continue them forever.

XV. REGENERATION IS POSSIBLE

It is now in place to show that a single formula for assimilative quickening fits the transfer from kingdom to kingdom, by life natural or spiritual. Nor do I see better ground for assuming that the Divine *modus operandi* must radically change as soon as we fail to observe it; than that a traveler's must, as soon as we lose sight of him. It is already shown that the giving of right and of life fall under one formula (XIII, A, B, C.).

XVI. GENERAL FORMULA FOR ASSIMILATIVE QUICKENING

From Inorganic to Vegetable Kingdom:

a. Plant-life
c onnected
with seed
reaches

I	the kingdom of
N	O plants, as the
T	T physical basis
O soils: and, by quickening, N of that vege-	
lifts atoms, gives them birth, I table life.	

How to Read This Formula:

"Plant-life connected with seed, reaches into soils: and, by quickening, lifts atoms, gives them birth, into the kingdom of plants, as the physical basis of that vegetable life."

The formulas below are to be read similarly.

From Inorganic to Animal Kingdom:

b. Animal-
life con-
nected
with
stomach
enters

I	the animal king-
N	O dom as the
T	T physical basis
O foods: and, by quickening, N of animal life.	
lifts atoms, gives them birth, I	

From the Kingdom of Man to the Kingdom of Christ:

c. Spiritual
life con-
nected
with
God's
Word
enters

I	the kingdom of
N	O Christ as the
T	T human basis
O souls: and, quickening their N of that spir-	
powers, lifts, gives them birth, I itual life.	

XVII. REMARKS

1. That Scripture describes translation from the kingdom of man to that of heaven, like transition from a lower to a higher natural kingdom; shows that what I termed assimilative quickening is a valid natural

analogue for regeneration: and that, as we found secular proof that right for eternal life can be given, so now we have natural proof that the eternal life can be given. (This is for all who trust the natural, but doubt what they call the supernatural).

2. As the material factor must serve the law of its natural life, the human factor (the soul) must serve the law of its spiritual life. Hence, those savingly believing in Christ, as inevitably do His works (Jn. 14:12), as branches bear the fruit of their vine (Jn. 15:5); or faithful officials act for their constituents.

3. Not only is proof of the possibility of receiving the life eternal known to men, but that this is only by our meeting its conditions; "for God hath showed it" by His method of giving life in the natural world (Ro. 1:13).

4. But while the communication of natural life is possible, if its conditions are met, the communication of everlasting life to every person who meets its conditions (because triune Deity are self-pledged, gratuitously oath-bound, to give it to that person), is certain! We plan, toil, sacrifice, suffer, to meet conditions making possible various ephemeral lives, plant or animal, of small values: have we no care to meet conditions that insure an endless life of sumless worth, to be our own?

G

CONFORMATION—REORGANIZATION

Glance at the soul as it is conformed to the spiritual Christ, i. e., sanctified (Ro. 8:29).

Nature in all her kingdoms teaches that each life conforms to its type and serves itself with what it quickens.

I. QUESTIONS

1. Does the soul's being an organic entity, while soil is inorganic, prevent the organization of particles into plant, from being an analogue for the conformation of souls to the image of Christ?

Not while dissolution of material organisms permitting natural life to requicken and reorganize, has an equivalent in a surrender of our voluntary powers to the spiritual life, permitting it to constrain them to its type.

In nature and in grace, life seeks to embody itself: first reaching the materials, then quickening them, then building them into its body, and serving itself through that body.

2. Paul teaches that believers, i. e., they who savingly believe, are to Christ as wild scions to a good tree they are grafted on, if those scions bear its fruit, and not their own: but admits this to be "contrary to nature" (Ro. 11: 16-24), in which bad grafts still bear only bad fruit. And Christ affirms that a believer is to Him as branches to their vine; doing His works, as branches bear its fruit (Jn. 15: 5; 14: 12). But how is this? since no organism—graft or soul—bears other fruit than those of its organizing life? The kind of life, the nature, decides the organism; and the organism, the fruits or works.

As Jesus says: "Either make the tree good, and his fruit good; or make the tree corrupt, and his fruit corrupt" (Mt. 12: 33). Since, then, grafts bear none

but the fruits of their organizing life—whatever other life sustains them—(and the same is true of the soul, which by nature “is not subject to the law of God, neither indeed can be”) (Ro. 8:7) : how can it, though quickened and sustained by Christ’s life, be so subject to His law as to do His Works?

I reply (as already in effect) : that though grafts, buds, organisms of all sorts, bear only fruits of the lives organizing them; yet if they die (lose allegiance to those lives) and decay (become available); their substances requickened and reorganized by whatever life, obey the law and bear the fruit of that life. A laurel, buckeye, any upas-like tree, dies and rots; and its mould quickened by one life, may grow into a tree yielding maple syrup; or, by another life, into a vine bearing melons. Soil produces weeds or grain, as the life decides: matter develops a worm or a man, as the life decides. The life is everything. Now we guess why Adam and Eve were shut away from the tree of immortality (Gen. 3: 22, 23) ; lest sustained by it, their depraved organisms had lived and sinned forever: hence death was appointed for all (Heb. 9: 27). So “death” of the body “is the last enemy” (1 Cor. 15: 26) ; for it is not to be destroyed till the resurrection. Then through the resurrection bodies, the Christ-life will bear its fruits perfectly. So, too, we see why the Master says we must lose our (unregenerate) life, to find our (eternal) life (Mt. 10: 39; 16: 25; Lu. 17: 33; Jn. 12: 25). So, too, are explained Paul’s figures of being crucified with Christ, dying daily, being dead to the world and to sin, mortifying (rotting) our evil propensities but being alive unto Christ, etc. It means that we are so to surrender our powers to the spiritual

life, that it can conform them to its type and use them in its work—make us act characteristically like our Savior.

It is toiling of the liliacious life, and not of mineral solutions, that grows a lily (Mt. 6:28). So the Redeemer tells all to come to Him and take His yoke (His law or way) on them, and He will give them rest. All mankind cannot make a lily: but if they so go to nature, learn of it and take on the yoke of its law, as to put a bulb into good ground; they will find rest—and a lily too. We cannot make ourselves Christlike. Properly obeying His Spirit, it conforms us to His image.

3. Natural life subjects to its law and moulds to its type inert matter: on what ground rests the inference that life can subject and mould living souls?

I reply that were the life the same in both cases; *a priori*, it should seem less likely to succeed with what is passive, than with willingly cooperative agents. But natural life, which uses matter, is feeble, imperfect and transient: the spiritual life using the willing soul, is so perfect and powerful as to be forever deathless!

Were the cases hypothetical, the doubt must be overwhelmingly against any natural life's succeeding. Yet even the weakest, briefest, most defective, so subjects to its law as to quicken, organize, and functionate with matter. By the growing momentum of evidence from billions of lives from least to greatest, throughout nature, a still mightier, more perfect life should be able to give its law and image to cordially eager souls.

II. MORALITY AND HOLINESS

Life decides its organism; the organism, its works. Morality, the "deeds of the law" (Ro. 3:20), is the

obedience of unregenerate, bichotonate man to Divine law; and so is by our "old Adam" nature. Holiness, the "works of faith" (1 Thes. 1: 3), is the obedience of regenerate, trichotonate, man to Divine law; and so is only by those having the spiritual nature that acts solely through the "faith which worketh by love" (Gal. 5: 6)—i. e., acts solely when our condition permits that nature to act in its own way. Its action is as surely prevented by absence of that condition, as electricity is balked by a vacuum. Any one—regenerate or not—may be moral. Only the regenerate can be holy. Let those "born of the Spirit"—though on the "foundation Jesus Christ"—care whether they build with the wood of morality, or the gold of holiness: "for every man's work shall be tried as by fire" (1 Cor. 3: 11-16). Morality is better than immorality—the kiss of a dog, than his bite—but neither one is the caress of a child.

III. SOME SCRIPTURE AS TO THE LIFE ETERNAL

That nature is the life of Christ (Jn. 10: 11, 28), given as literally as the life of vines to their branches (Jn. 15: 5). It lifts believers into His kingdom (Col. 1: 13), enables them to know spiritual things (1 Cor. 2: 14, 15) and to understand Him appreciatively (Jn. 17: 3; 1 Jn. 5: 20). It is the gift of God by Christ (Ro. 6: 23), to be the life of souls as members of the spiritual Christ (Ro. 12: 4, 5), and by which they are conformed to His image (Ro. 8: 29), so as to do His works (Jn. 14: 12), from His motive of love (Gal. 5: 6) and with His Spirit (Ro. 8: 1): and being actual partakers of His nature (2 Pet. 1: 4), will be His brethren (Ro. 8: 29) and children of God (Lu. 20: 36),

and joint-heirs with Christ of the heavenly inheritance, whose treasures are eternal. (Mat. 6:20.) The spiritually quickened soul is said to be "born of the spirit" (Jn. 3:5), and will bear the likeness of Christ (1 Cor. 15:40; 2 Cor. 3:18). This living image—called the "new creature" (Gal. 6:15), the "inner man" (2 Cor. 4:16), the "new man" (Eph. 2:15), the "Christ formed in you" (Gal. 4:19), "Christ in you, the hope of glory" (Col. 1:27); is said to be "created in righteousness and true holiness" (Eph. 4:24), and to be "one new man" made of two, i. e., of Christ and the soul (Eph. 2:15): and is "created . . . unto" (for) "good works" (Eph. 2:10), "that we might be made the righteousness of God in him" (2 Cor. 5:21).

Of this "new man" it is said, "Whatsoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin" (1 Jn. 3:9): "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23).

Of this "new man" it is said, "Whosoever is born of God keepeth himself, and that wicked one toucheth him not" (1 Jn. 5:18): "For whatsoever is born of God overcometh the world" (Jn. 5:4), "Because greater is he that is in you, than he that is in the world" (1 Jn. 4:4). "For the law of the Spirit of Christ has made me free from the law of sin and death" (Ro. 8:2).

The spiritual life leavening the soul (Lu. 13:21) must have a new organism (Mt. 9:16, 17), through which to satisfy Divine law (Ro. 13:8-10); the beginning of which immaterial organism may be what is

termed the "new heart" (Ezk. 18: 26, 31, 36); and later, "a babe in Christ" (1 Cor. 3: 1). But from first to last it is represented as "growing" toward the measure of its "stature" (Eph. 4: 13): and as hungering and thirsting (Mt. 5: 6) "after righteousness."

IV. SAINTS IN HEAVEN

While each soul fully conformed to Christ will partly represent Him, it will require the whole number of such to entirely represent Him; as it takes all officials of a government to fully represent it.

They will not be an aggregation of independent clashing individuals: but so correlated as to be members of one vast spiritual entity, coordinated to Christ as a body to its head. "For as the body . . . hath many members, and all . . . are one body: so also is Christ. For by one Spirit are all baptized into one body, . . . and have been all made to drink into one Spirit" (1 Cor. 12: 12, 13).

All having one life as parts of one organism, will not make all just alike; but permit the utmost varietal differentiation within sinless normality. "If the whole body were an eye, where were the hearing?"—so that all will not "look alike." Also: "There are diversities of gifts, but the same Spirit:" that all may not have the same bent. "Also: "There are differences of administrations, but the same Lord:" so that there will be various avocations. Also: "There are diversities of operations, but it is the same God who worketh all in all"—so that there will be different methods used. Also: The saints will have "the same care one for another"—no selfish indifference (See 1 Cor. 12th Chapt.), no favoritism.

No one and no one's service will be unneeded; "The eye cannot say to the hand, I have no need of thee: nor the head to the feet, I have no need of you" (Ibid). The difference in themselves, their gifts, occupations and methods, will prevent hurtful competition. Their likeness as members of the same spiritual body will give demand and reward for the service of each. All as subject to Christ, having His Spirit and being fellow-members of one body, will be "kind one to another" and "walk in love" (Eph. 4: 32; 5: 2).

Not only will their relation to the Giver of their life and law, and to each other, be forever perfect and harmonious: each saint will be absolutely perfect; the will, reason, conscience, passions, appetites, tastes, affections, no longer diseased, disproportioned, displaced and conflicting. All the powers and resources of each one's kingdom of self (on earth scarcely suspected, or scantily revealed, stintedly developed, or perverted and deformed like buds into thorns and thistle spines, or deemed useless as diamonds are among savages); in Heaven will reach their fullest health, growth, use and value. It is the sort of life, the nature, that reveals worth. The vernal nature finds in all this great earth only enough value to feed worms. But human nature transmutes earth and atmosphere into countless riches. Satan puts into souls a nature to reveal only their poorest and worst: Christ would give them a nature to disclose and develop their best and richest possibilities. Which gift will we have?

But it is to be emphasized here, that the eternal life in souls is not merely to enswathe itself in that immaterial organism called, above, the "new man": but at the end of this world, is to invest that new man with

a glorious, indestructible, incorruptible and hence eternal resurrection body—as absolutely perfect as the life, the nature, of the Son of God! To give a life which conforms the soul's powers to His image, and to embody that image, was in His commission: "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn. 6:40). And He says, "Whosoever cometh unto me, I will in no wise cast out" (Jn. 6:37). "I give unto them eternal life, and they shall never perish" (Jn. 11:28). "The life is more than meat, and the body than raiment" (Lu. 12:23). We may light our lamps with a life which death will not quench nor eternity impair, a life growing brighter, stronger and richer unto the perfect day. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things that God hath prepared for them that love Him" (I Cor. 2:9): and, as to salvation He "is no respecter of persons" (Ro. 2:11), but says, "Look unto me all ye ends of the earth and be saved" (Is. 45:22).

The Law of Love
Called
The Golden Rule

BY
H. M. WALKER

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NOTES

"Unending existence," "deathlessness," "eternal being," "exemption from death," do not satisfy the Bible idea of immortality, which includes, also, perfect voluntary goodness. The prevalent definitions make us infer that its sole alternative is annihilation!

John Stuart Mill says: "I say that though our character is formed by circumstances our own desires can do much to shape those circumstances, and that what is really inspiring and ennobling in the doctrine of free will is the conviction that we have real power over the formation of our own character; that our will, by influencing some of our circumstances, can modify some of our future habits or capabilities of willing."—*Mistakes of Ingersoll*, Pt. III., P. 84, Chicago, 1891.

Col. Turton says that perhaps "we should see that * * * always acting right though one might act wrong, is as much above mental greatness, as this latter is above mere physical strength."—"The Truth of Christianity," p. 78.

INTRODUCTION

When this brochure began, little more was attempted than (a) to show that the charity which “thinketh no evil,” is not that which does not distinguish good from evil and which does not avoid and eschew the latter; but is a love *genuine throughout—in thought* no less than in profession and appearance, and (b) that if “eternal life” is superior in kind to our own, the eternal life’s “law of love” is superior to human love; and as inferior life cannot satisfy the law of a superior life, man cannot satisfy the law of eternal life, without partaking of that life (Jn. 1:12, 13, 16; 2 Pet 1:4); i. e., without being “born of the spirit” (Jn. 3:3, 5, 6); and that, as life acts according to its own law only through organisms after its own type, eternal life, the Christ life, can act according to its law, i. e. act savingly, only for souls so yielding to that law as to be “conformed to the image” of Christ (Ro. 8:29) in which case they will do His works (Jn. 14:12) instead of living as they would, or as usage is. Hence, of ourselves we cannot keep His law (Ro. 8:7) nor may we cut it down to what we can keep Ro. 3:20) but must go to Him to be saved (Jn. 15:5). This attempt, the body of my tract does not show unless inferentially; for as I wrote the other things grew upon me, the unexpected came—as new to me as to any who may read this;—and which, a while, I hesitated to write. For though it perhaps would be hard to find in “*God’s Word*” a saving text which one or another has not called spurious, doubtful, borrowed from the pagans, or mere figures of speech; it is to be seen if it is pardonable to ask and give reason for asking that the *customary translation* of an import-

ant verse be corrected; and if the request will be granted.

If anything herein is seen to be what should be; let each one who expects to die, be judged, be lost or be saved as an individual, and not in the bulk; at once, so far as possible, put what should be, into practice, without awaiting the sanction of leaders or multitudes.

In the case of accountables, a faith inducing voluntary obedience seems necessary, because, till wholly sanctified, Christians have two natures and can be saved only in the new or higher nature that acts only if the free agent so believes as freely to yield to its requirements. Being Christians does not lessen, but increases obligation, as it increases ability, to cease from evil and do good, and they will be judged accordingly. Christians are not immune from the "natural" consequences of doing wrong, and need not think they can sin with impunity and leave the Savior to pay it all. Can I do a mean thing and not be mean? Regenerate or not, our best acts not by faith enabling the law of Divine love to operate, are merely moral; as a crab tree's best fruits below its graft, are purely *natural*.

Unless the original Adam and Eve had a nature and organism vastly superior to those now natural to the highest type of man, the whole story of the first or old "covenant of works" and their ability to so satisfy Divine Law as to earn immortality, and all inferences and teachings from it throughout Scripture, must be discarded as fable! If those Bible teachings are not falsehoods, but are true, Adam and Eve so far from being savages, in nature and in organism, were at the opposite extreme—an extreme to which even the most perfect humanity of today makes no perceptible approach! God's Word teaches that man began greatly higher than now, then fell; evolution teaches that man began greatly lower than now, then rose. Contradiction; both cannot be true; which is false?

The Law of Love Called The Golden Rule

(A.)

LAW.

Even forces, as electricity and gravitation, have laws or ways of moving, and each vegetable and animal life has, and can obey it. So too, the Eternal Life has its law, or mode of acting. We cannot have a life without its law; and because they are inseparable, the Lord in offering Eternal Life, states its law. Law is modal, a mode of acting, or mandatory,* telling how to act. The Divine Law by which that life may be had, is both: The modal, is biological, without which the life cannot be or act; the mandatory, is legal, telling how we are to do.

The biological law of a life is a necessity, a condition without which that life cannot be had.

Hence the mandatory law or rule, telling how to do, grows out of, is made necessary by, the biological law.

Therefore the mandatory law telling how to do to have Eternal Life, is not the arbitrary dictum of a despot but the kind instruction needed to guide and help us. Note this; for we always seek the reason for a command, and in proportion as we see no justifying reason, if the command is not liked, we incline to disobey.

We so long have had the Divine Law presented, if at all, solely as a legal command, like human laws, as

*In arithmetic, the principle by which results are reached, corresponds to the modal law; and the rule for so following the principle as to secure those results, to the mandatory law.

to overlook (or to have never known) its necessity in the biological sense, in which vegetable and animal laws are essential for those lives.

Hence we fail to see that the law we are to keep, to have Eternal Life, is the law without which life cannot be eternal; and thus justifies the command.

Seeing no necessity for the Divine command, we are prone to think it uncalled for and despotic, and to disregard, or soften it down to our convenience.

II.

SOME RESULTS FROM THINKING THAT LAW IS MERE COMMAND.

Presenting Divine Law only in part, to that degree weakens it as a persuasive to obedience. Command and necessity are stronger than either.

As human laws are largely arbitrary and based on errant opinion and selfish purpose, if we know no biological necessity for Divine Law, we tend to judge that, if Divine, it is the mandate of a being determined "to rule or ruin, and perhaps little caring which, even if able to save or let us be saved some other way; if human, as the forgery of rules and ecclesiastics to supplement their power for gain. Either view arouses indignation, against such a God, or such an oligarchy. So far as the command is difficult and distasteful, if we do not ignore it, we are likely to change it to the measure of our ability and taste. Surely, then, we should present the Divine Law in its biological, no less than in its purely subsidiary sense of a command, a text book rule, telling how to go. The only road to life cannot be less important than the guide-board to it.

Shall we hide the road, and wonder that its guide-board is little heeded? Ignore the necessity, yet expect results from a command caused by that necessity?

Yet who sees or hears God's Law presented like "natural laws," as that without which the Eternal Life can no more act, than electricity in a vacuum? How many difficult or distasteful "laws of nature" if believed to be merely legal and enacted thousands of years ago, and if disregard of them brought no more penalty than seems to punish neglect of "Divine Law," would we obey? Would those antiquated commands, alone, keep us from touching a "live wire"? Or make us meet the costly, fatiguing conditions for harvests? How many of such "natural laws" known only as commands, for which we saw no necessity and for ignoring which we felt no punishment, would we obey, if many of their advocates regarded them only as suited their convenience and self-interest? Would we not suspect their zeal for our obedience grew from their having some "ax to grind"? For we ask a reason for commands to do what we dislike!

III.

HOW DO WE REPRESENT ETERNAL LIFE?

I said that by presenting the law, for Eternal Life, only as a command, and not also as a biological necessity, we lessen the chances of obedience. But we lesson them, also by treating that life as merely our own nature perfected and existent forever.

The offer is, that our nature is to be quickened, perfected and controlled by a superior nature ever in vital connection with its spiritual giver (Jn. 15:5), sinless

forever because He is so (Jn. 3:9); so that His pledge is "because I live, ye shall live" (Jn. 14:19), and "shall never perish" (Jn. 10:28); and at the last day shall be re-embodied (Jn. 6:40) in the image of Christ, indestructible and incorruptible forever (1 Cor. 15:42, 49, 54). That nature, mightier than our own, will free us from all sinward tendency (Ro. 8:2, 21), and as it and the new body will be perfect, there will be no more pain (Rev. 21:4). So perfect is the offered nature and the body it will assume, and the salvation which results, that eye hath not seen, nor ear heard, nor hath it entered the heart, the things God hath prepared for them that love Him (1 Cor. 2:9). Paul showed our nature so spiritually dead and disorganized, that tho his powers still acted, he could not do the right he wished and tried to do (Ro. 7:21, 24); but to his cry, "who shall deliver me from the body of this death?" the answer is, that God in Christ gives a life whose law frees from that of sin and death (Ro. 8:2) and causes him to do right (Jn. 14:12) as spontaneously as branches bear the fruit of their tree, or as our old nature does wrong. This is in partial analogy to the fact noted ages ago by Cuvier, that vegetable lives quickening substance, so far liberate it from inorganic laws as to usher it into the vegetable kingdom, despite those laws.

A fuller parallel to Paul's teachings in Romans VII is in a recent disclosure, viz.: * That death of the body

*"The Literary Digest", page 319, Aug. 30, 1913, says: "The experiments of Carrel and others in keeping alive organs and tissues separately have suggested to Dr. R. Legendre a new definition of life. Since an animal may be dead, while each and every one of the parts that composed its organism survives separately, life, in the form in which such an organism possesses it, must be 'something that co-ordinates activities that may proceed after it has vanished.' 'It may be asked what is the nature of this survival and whether it is comparable to life in the organism' . . . 'How, it will be asked, can all the parts survive when the whole individual is dead?'"

(general death) may not be the instant death of its elements ("elemental" or "cellular death") these continuing alive, sometimes multiplying each after its kind, but not co-ordinated as in normal life.

Yet these detached still living parts may be so grafted into a living body as to be co-ordinated with its parts when sustained by its life; since, Dr. Legendre says "grafting may afterward be performed with success." St. Paul speaks of the engrafting of souls into Christ (Ro. 11:17, 23).

Now the difference between the Eternal Life God offers—a new superior, all co-ordinating "general life"—and the kind people seem to think He offers, is as the difference between "general life"—life of the whole body,—and "elemental life" continued forever!

If a command to secure the first kind of life is not more likely to be obeyed, than a command to get the second kind of life is, there must be something mysteriously wrong in our "make-up." Yet how seldom, if ever, is the Divinely offered Eternal Life so presented or even alluded to by voice or print or pen, as to suggest its being other than our own nature cured, developed and deathless? Thus a mighty reason for the Divine command to accept Eternal Life, and a mighty inducement to our obeying the command, are lost! Let us hasten to obey while the engrafting of our dissolving powers into the spiritual Christ and their perfect co-ordination by His life are possible!

I know very well that for a long time we have distinguished the general death of the organism from the elementary death of the cells; but what is this general death? What is this mysterious bond that co-ordinates all activities and that may disappear without their cessation?"

IV.

WHAT IF WE FAIL OF ETERNAL LIFE?

There is another reason justifying the command to accept the offered Eternal Life, a reason being scouted and lost, viz; The ruin which is the alternative to our acceptance of that life! Why is God's offer pressed on us? Not alone for the glories we would receive, but also to snatch us from impending ruin. Life of plant or animal not only exalts matter to otherwise unattainable perfections, but prevents its being trodden by every passing foot. Reason is not merely to release the automaton from its cell of instinct, but from being tool and prey for countless foes.

Conscience no more illumines and quickens reason, than, like a Socratic monitor, protects from the thousand pit-falls into which the conscienceless are plunging every day.

The tempest is nearing, but in the brief lull the bird may hie to its covert; e're ruin is complete, the soul may be rescued. As to natural life, the question "Does death end all?" has now been answered negatively by Drs. Carrel, Legendre and others, for after the life which co-ordinates all the bodily organs has vanished, these may live. If this be true of our material parts, who can say it is not, of our immaterial?* I know it is

*Radium is a substance that can keep itself permanently at a higher temperature than its surroundings, that can sparkle with light and yet at the end of many years shall show no sign of diminution in quantity or weight. . . . Permanency can, it is true, be used only in a relative sense. . . . Still, here was a substance that would give energy for periods undreamt of hitherto. . . . On what, then, is the energy based? All energy as we have hitherto known it, is based on the material atom; by analogy there must be some material thing within the atom through which the energy acts. Physicists call the infinitely minute particles that compose the atom electrons or ions. . . . In radium "the orderly association of the ions breaks down and energy is liberated in all sorts of forms, of which heat and light are only two. . . . The statement has been made that the energy in fifteen grains of radium, if it could all be liberated at once, would blow the whole British navy a mile high."—Current Opinion, page 106, Aug., 1913.

recently claimed that the division of the atom—long regarded the basal unit of matter—into ions or electrons, is the annihilation of matter! But it is no more so than division of molecules into atoms was.

Division and subdivision change form, but not being. The ion is only a less portion of matter than the atom; as an atom is, than a molecule; or as this is less than an organ, a limb, or a body. Dividing a nation into its individuals, does not annihilate its humanity. Resolving force into light and heat does not annihilate it.

If, then, the material entity called matter, is not known to be annihilable, and the immaterial entity named force, is declared not to be, who dare say the incomprehensible something by which we think—name it mind, soul, spirit, or force, as you will—can be annihilated? Until we know we can be, it is unsafe to think we will be, and it is cruel, cruel, to teach others that they will be.

We see, if we do not feel, moral declension almost amounting to a hell here on earth—of selfishness, hate dishonesty, cruelty, fighting, lying, lust, pitilessness, etc.,—in almost every form and to appalling degrees. I said moral declension, for many began life abundantly susceptible of high and noble good.

And this moral decline advances at such rate and gradient as portends in eternity an unspeakable, unthinkable hell, yet which God neither made nor made men for, nor puts men into. It is a hell they enter against all His commands, instructions, warnings, pleadings, efforts to prevent, and provisions for escape! Salvation cannot be forced on free agents; they can only be persuaded and aided.

Yet all in scripture to make us “flee from the wrath

to come" and to urge Christians to "cry aloud and spare not" and to "be instant in season and out of season" in trying to persuade to Christ, is so explained away or disregarded, that from the first of Genesis to the last of Revelation, our slumbering fears scarce receive a jolt. So far as eternity is concerned, we ride through life "on downy beds of ease."

Thus while the pull of hope is weakened by our not presenting the Eternal Life which Christ offers, the push of fear is withheld, by our ignoring the coming ruin which the offered life is to keep us from! Do we not know that the two master-motives by which free agents are persuaded are hope and fear? They also are complementary so that the lack of either may paralyze the other.

V.

THE NATURE OFFERED US IS SUPERIOR TO OURS

The Divine law is not only felt to be too difficult (as where it requires us to forgive our enemies) but our Lord declares, "Without me ye can do nothing" (Jn. 15:5) and that none come to Him without being led by the Father (Jn. 6:44); and Paul teaches that our inability to obey should drive us to Christ (Gal. 3:24). All this is because the Eternal Life offered, is a higher nature than ours, and no nature can satisfy the law of a superior kind of nature! As each nature under normal conditions can satisfy its own biological law, when we think the offered life is merely our nature continued forever through our obeying its law; we feel able to do that if properly instructed. But Christ says He is higher than our "kingdom of man" (Jn. 8:23).

Hence we feel that the mandatory or text-book rule directing how to do so, ought not to be too hard for us. And when we find that it is, we think it is by so far superfluous, spurious or from an unjust God, which throws doubt on the whole doctrine of salvation!

If, to be on the safe side, we yet try to obey the rule, we do so with our own efforts, which neglects all of the rule we are unable to keep; and this leaves us as it found us—except perhaps that we are more moral.

We must see and teach that Christ's rule is necessitated by the biological law of the nature indispensable for salvation, a nature superior to our own, and whose law is therefore too difficult for us to keep and yet none the less must be kept,—which is possible only through that nature becoming ours, by our birth from above. As that nature can functionate by its own law, that law will not have to be cut down, and those who have that nature will do the works of Christ (Jn. 14:12).

To be explicit, our unconscious ratiocination is, that if Christ's rule is necessary because the life He saves by is superior to the human, generically, so vital a reason for so difficult and distasteful yet important a rule, *ought to be told!* And the more, because as free agents, we can be saved only voluntarily through something persuading our wills, some cogent reason.

We feel: (a) If obedience is so necessary; (b) yet so naturally distasteful and impossible; (c) and so useless unless voluntary; (d) and if so cogent a reason exists; (e) surely it should be told and urged; (f) but as it is not, we infer it does not exist; (g) and hence that the offer is that if we obey the biological law of our nature, we will continue forever; (h) and if this be so, our nature can satisfy its own law; (i) and we need neither Savior nor new birth, in *the gospel sense*.

VI.

SOME INFERENCES

Whether the law for Eternal Life is only regarded as a legal command, like human law (see II. above) ; or whether the nature to be had by keeping that law is merely our own made so obedient as to continue forever (V., above) ; from either hypothesis, we drift into the following :

(a) By our own obedience we can gain whatever continuance is to be had.

(b) Then texts denying justification by our own obedience, are spurious.

(c) And all requiring justification by faith in Christ, are.

(d) The difference between holiness and our obedience, is nil, or in degree.

(e) The teaching that they are vitally different, is wrong.

(f) We need no such Savior as Christ, except for example, etc.

(g) We need not be "born of the Spirit" in the literal sense.

(h) Texts like Jn. 3:3, 5 are figures or else untrue.

(i) If we fail to live forever, we cease to exist, are annihilated.

(j) Then there is no hell, except the struggle to live forever and pain of annihilation.

(k) Then what Jesus said about hell, is figure, or error, or interpolation.

(l) Then "orthodox" teachings as to hell are lies by deceivers or dupes.

(m) The resurrection on which "the second death has no power" is for the moral.

(n) The second resurrection, is for annihilation—the “Eternal Sleep.”

(o) If angels ever fell from Heaven, we, if we reach it, may fall.

(p) Then does the offered life pay for the struggle, under apprehension of failure?

(q) Is not the Eternal Sleep better than the Eternal Struggle which may fail?

(r) If Eternal Life is but our nature strained to fit divine command, when earth-life becomes too unendurable, we may enter the bourn “from which no traveler returns” or summon others before the Terror “that shape hath none:” for if we or they fail of “Eternal Life” does there not remain an eternal rest? —“The sleep that knows no breaking, morn of toil, nor night of waking”?

Mr. Ingersoll says: “I say, sufficient unto each world is the evil thereof. And suppose after all, that death does end all; next to Eternal Joy, next to being forever with those we love and those who have loved us, next to that is to be wrapt in the dreamless drapery of eternal peace. Next to Eternal Life is eternal death. Upon the shadowy shore of death the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the touch of tears. Lips that have been touched by eternal silence will never utter another word of grief. Hearts of dust do not break; the dead do not weep.”—Mistakes of Ingersoll, Pt. III, pp. 27-28.

VII.

THE ARCH FOE.

Scripture as plainly teaches there is a personal devil, as there is a God. We err in leaving Satan out of the count; making him merely a name for the principle of

evil, as Santa Klaus is for Christmas givings, or as Gambrinus for festive mirth; or in relegating him to the realms of superstition, with mythological deities, the genii of oriental tales, the fairies, spooks, etc.

We err no less, by using or smiling at the pet names by which he is fondled—"the old boy," "old bub," "old harry," "old scratch," "the dickens," etc.,—posing him the patron and champion of free thought and act, an "Uncle Sam" for independence and progress, with the strategy of a Hannibal, the fearlessness of a Ney, the dash of a Sheridan, the ubiquity of a Marion or a Morgan, a sort of "Great Heart" freeing from the lash of law, the frown of conscience, the sting of remorse; a Richard the Lion Hearted, readier to fight for the weak than rule in his own realm, an all-around, rollicking, good fellow! Mermaids may have left their waters and dryads the woods, "the people in green" no longer dance in the moonlit meadows of fairyland, ghosts and spirits have forsaken their haunts, and the classical Gods and Goddesses their pantheon. We look on the creations of superstition and fiction, as on ruins of ancient cities; their prostrate walls, broken terraces, stained, and crumbling towers and arches; palaces, fanes, mausoleums, ampitheatres, baths, forums, streets;—forever abandoned and waste. But the Bible Satan remains a fearful reality; and willingly or unwillingly, with him we must deal!

Was it not Hogarth, that "Shakespeare of English Artists" who drew "The Game of Life?" Over a sarcophagus bends a beautiful woman—the human soul—intent on the game. Half the chessman are cherubs and half are imps. There are two attendants of whom she seems unaware—one, angelic; and one, diabolic.

The former from whom she turns away, is distressed and pitying. The latter, before her, cautious, observant, sagacious, steals a cherub to add to the heap he has won and crushed and pushes an imp towards her, displacing a cherub as he does. She, absorbed, apprehensive, uncertain how to do, sees her cherubs nearly gone, while the imps—the first of which seemed almost cherubic—grow more and more the types of sin and crime, and are pushed up to her blanched face!

Plants are automata. Did not Professor Huxley surmise that animals are? But free moral agents are not, they partake of immortality voluntarily, which is by being persuaded.

God persuades by truths: Satan dissuades by truths and untruths and by unadulterated lies.

God saves by a life whose law overcomes that of sin and death (Ro. 8:2). Satan pretends to save, as some would educate apes into men. Alike under the old covenant of works and the new covenant of grace *man does as he wills*.

To save, God cannot coerce; but persuades. "Moreover, man has not only a mind but also a spirit, or free will, able to act right or wrong."—Col. Turton, "The Truth of Christianity," p. 78.

VIII.

ATTEMPT TO SAVE UNDER COVENANT OF WORKS.

Nothing—mineral, vegetable, animal or human—of a lower kingdom, satisfies the law of a higher kingdom and no organism functionates except according to the law that organized it. God "in whom alone dwelleth

immortality" desired to extend it to men, for "God is love." How could it be done?

He could do so only if they obeyed the biological law, without which a nature cannot be immortal.

This required their organism, material and immaterial, to be perfect as to that law. They must be able so to act as to meet its conditions.

Hence, He created Adam and Eve so far "partakers of the Divine Nature" in its "likeness and image" that they would do so.

Had their nature or their organism been of any inferior type, they no more could have lived, functionated so as to meet those conditions, than an ape can so live as to be human, or than a quince graft can bear apples!

(The whole story of man under the first covenant, and all commands and teachings based thereon, are worthless, or man, when able to meet the conditions for immortality, was vastly superior in nature and organism to any human being known to history or glimpsed by palaeontology. So far were they from being ape-like or even savage.)

As obedience, to secure immortality, had to be voluntary—not automatic as by instinct, nor coerced as that of "the quarry-slave * * * scourged to his dungeon"—they had to be free to obey or not. Therefore their wills were made free—self-determining, through persuasives.

That freedom was their peril; by it, Diabolus entered the "Town of Man Soul."

IX.

HOW EVE FELL

If a law seems uncalled for by necessity or any very important reason, and thwarts our wishes, we incline

to disregard it. God made known his law not merely as a command, but also as a necessary condition (giving rise to the command) for spiritual life; assuring Adam that disobedience would result in death. (Gen. 2); i. e., the law was made known biologically, as necessary for life, no less than legally as a rule to be observed!

Satan secured Eve's fall by persuading her that she would not die by it, thereby destroying her belief in any more necessary reason for God's command than His wish to keep her and Adam in subjection and from developing into deities (Gen. 2:17).

Milton's assumption that Satan appeared to prove his assertion (that disobedience would not cause their death, but their development into deities) by representing that he, a serpent, not only lived despite disobedience, but by it evolved reason and articulate speech, is probably correct. Then, Eve's irresistible inference would be, that disobeying instead of causing the death of beings naturally so superior as she and Adam, could not evolve them into less than veritable Gods; and if so, she could but suspect what Satan adroitly insinuated—that from fear of their escaping subjection and growing equal to God, He had meanly lied to them! This belief would arouse her indignation and dispose her to ignore a command now deemed despotic, because no longer thought to be justified by necessity, but to be based on deception for an unjust end.

Divine law as to the spiritual life, is dual: (a) It is the biological law without which that life cannot act; (b) It is the command telling how to do that the life may act in us.

Satan won Eve by making her disbelieve, *a*, the root; to make her disobey *b*, the top. The top withers when its root is destroyed. Lawyers and statesmen know that mere mandatory law—law without penalty or unenforced—is if disliked, mostly farcical.

Satan continues to have (a) the root, the biological law, overlooked, that (b) the top, the mandatory law of God, may scarcely if at all be obeyed.

Having captured the Gibraltar of the situation, Satan discretely substituted his charming coadjutress for the unsightly ophidian, as a medium for winning Adam, who, though not deceived as to the necessity underlying the Divine command (I Tim. 2:14) surrendered, perhaps rather than abandon her—as an oriental legend has it.

As if to witness the veracity of scripture (Gen. 3:14) as to the curse on the serpent: "The earliest ophidian remains known to the Palaeontologist occur in the ancient deposit of the Tertiary division . . . the London Clay and must have belonged to serpents, some of them allied to the Pythons . . . without fore or hinderlimbs, without thoracic or pelvic arches,—the very types and exemplars (our highest naturalists being the judges) of the extreme of animal degradation." And "how remarkable the fact that the reptile selected as typical of the great fallen spirit . . . should be at once the reptile of latest appearance . . . and the one selected by philosophical naturalists as representative of a reversed process in the course of being—of a downward, sinking career from the vertebrate ante-type towards greatly lower types in the invertebrate division! The fallen spirit is represented . . . by what we are now taught to recognize in science as a

degraded reptile.”—Hugh Miller.* Again he says: “The degradation of the ophidians consists in the absence of limbs—total in . . . the greater number of their families, and represented in others, as in the boas and pythons, by mere abortive hinder limbs concealed in the skin . . . but they are thus not only monsters through defect of parts . . . but also monsters through redundancy, as a vegetative repetition of vertebra and ribs forms the special contrivance by which the want of these is compensated.”—Ibid.

Having won Eve by having her think there was no necessity for the Divine command—which therefore must have been for some sinister purpose, is it wonderful that the arch-deceiver, ever since seeks to have the law presented solely as a command, that we (especially so far as it is distasteful and difficult) may think it the arbitrary dictum of a despotic God, or of lying priests? Do we not see the need for presenting Divine law also in its biological phase and not merely as Satan had Eve view it?

X.

ATTEMPT TO SAVE UNDER COVENANT OF GRACE

Being spiritually dead, we cannot satisfy the law of the spiritual life (Ro. 8:7), which is that of a higher kingdom (Jn. 18:36; 7:34) so as to be justified (Ro. 3:20). Neither the mineral, vegetable, animal nor human, satisfies a higher law. “God is Love” is for the best good of men as He made them, and so that any change in Him would be to their hurt.

*Testimony of the Rocks, 110-112; Footprints of the Creator, 152.

Then His law or method of action is that of love, and for their best good, and they can reach that good only by obeying that law.

“In Him alone dwelleth immortality”—independent, voluntary, sinless, loving, deathless.

Then we cannot partake of that nature, have eternal life, unless by spiritually vital connection with Him; as branches with their vine (Jn. 15:5). This connection becomes possible only by our being (our immaterial powers being) quickened, made to live, “born” by that nature (Jn. 3:3, 5). Then only, when we have that nature, can we live by satisfying its law; as only when particles are quickened by plant life, can they act by its laws (I Jn. 5:4). Immortality cannot extend to us as eternal life, apart from Him from whom it is inalienable; so that as Christ is one with God, souls must be one in the spiritual Christ (Jn. 17:21; Ro. 11:16). “The Law of Love” is as truly the law by which God and Christ act, and by which the eternal life acts; as it is the law by which we must and will act, if we have that life; for a life and its law cannot be separated.

I am speaking of the modal or biological law by which the life eternal functionates and by which we will live if it becomes ours (Jn. 14:12; Gal. 5:6). If that life is in us, the yoke of its law is easy and its burden is light (Mt. 11:29). But under the law of our old nature, Christ’s yoke is galling and His law, impracticable; and eternal continuance is not worth the struggles for it!

Therefore we are to think of God’s law and impress it upon others, not merely as His command, but as that without which the offered life cannot be had and cannot be!

Free agents can be saved only voluntarily—not forced, but induced through motives.

XI.

SATANIC POLICY

As the implacable foe of God and man, Satan's aim is to prevent every motive for saving obedience.

While we are to overlook the true offer Divinely made to us, we are to eschew all pessimism that might lead us to "flee from the wrath to come;" and "look on the bright side," "catch the sunshine," and ever make the most of the butterfly hope which Pandora left; identifying it with "the hope sure and steadfast." We are to regard religious fear as "the dungeon of the mind," and if found wrong in the judgment day, walk up like a man and say: "I was mistaken."—Col. R. G. Ingersoll.

We should say: "Can thunder from the thirty-two azimuths repeated daily for centuries, make God's laws more God-like to me? Brother, no. Perhaps I am grown to be a man and do not need the thunder and the terror any longer. Perhaps I am above being frightened. Perhaps it is not fear but reverence that shall now lead me!"—Carlyle in Robert Patterson's "Fables and Facts."

Despite the entreaty, "turn ye, for why will ye die? saith the Lord;" we are to eliminate fear from the motives persuading us to "cease from evil and learn to do well:" and are to shout with the revelers, "on with the dance, let joy be unconfined."—Byron. Satan deems it expedient that every Scripture from which we might so fear as to obey: (a) Is to be explained

as relating to some danger already past:* (b) Or should be omitted from the translation: † (c) or be so mixed with evident untruth as to be discredited; ‡ (d) or like Christ's teachings about hell, are to be ignored, treated as figurative, or as interpolations: (e) but in all cases, the idea of a hell is to be treated as a blasphemy against any God who is not an infinite demon! Thus all fear that might lead to obedience, wellnigh dies.

XII.

ANTITHETICAL PHENOMENA

If Satan is not the efficient deceiver Scripture asserts, some puzzling psychological problems confront us.

*Prof. J. D. Wilson, Philadelphia, Pa., says: "The Book of Daniel was translated into Greek about 123 B. C. . . . This prophecy of the Seventy Weeks troubled the Jewish translators. It foretold disaster to Jerusalem. City and Sanctuary would be destroyed. They had been destroyed 464 years before by Nebuchadnezzar. Would they be destroyed again? The translators were unwilling to believe that such a calamity would occur again. . . . But thus stood the words. . . . They left them out, and mangled the rest of the passage to give obscurely the impression that the disasters there foretold were a thing of the past. This mistranslation of a Divine oracle . . . did not prevent its fulfillment."—*The Fundamentals*; Vol. VII, p. 95.

†Rev. J. A. Seiss, D. D., says that by the English translation of Rev. 8:7, the clause—"and the third of the earth was burned" (charred)—is omitted. "Our English version says nothing of the burning of the earth. It speaks only of trees and grass. The best manuscripts specify the earth also. Modern critics agree that the omission is unwarranted."—"The Apocalypse;" 6th Ed'n. Vol. VII., p. 45.

‡After giving signs of the destruction to be, Jesus says (Mt. 24:34-35): "Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

By "generation" is usually understood "the individuals existing at one time, or their average lifetime."—*Dictionary*. So Col. Ingersoll said of Christ and His Disciples: "In my judgment, they expected the end of the world in a very few days. That generation was not to pass until the Heavens should be rolled up as a scroll and the earth should melt with fervent heat. That was their belief."—"Mistakes of Ingersoll."

The Greek word (Hellenistic and classical) not only means generation, but race or breed; so that Christ could have been quoted as saying, "This (human) race shall not pass," etc. Then the truth of His prediction as to the fate of Jerusalem, would be an earnest of the fulfillment of His words as to His second coming, and would thrill us like an electric shock. But that would not meet Satan's aim, while "generation" does, by making Christ's main prediction utterly false; and thus by inference discrediting all His claims and teachings.

1. While earthly life-time swarms with ills—physical, mental, moral, individual, social, political and what-not—to provide against which, fear taxes all our energies to the utmost; eternity—to which all geological eons are less than an atom to a solid universe—contains nothing to be feared!

2. While we heed and honor the fear providing against ills—from the bite of a microbe to the blight by drouth, flood, fire, wind, war, pestilence—in time; and apply the adage, “know nothing, fear nothing,” to those not having and heeding such fear; we must disdain all fear prompting avoidance of evils in eternity, as cowardly, silly, disgraceful, degrading, utterly unmanly and inexcusable!

3. While holding it imperative to warn and teach, especially the confiding, the dependent, inexperienced, thoughtless and reckless to avoid the ills of time—sickness, disease, accident, vice, crime, enemies, calamity, poverty, misery, etc., ad libitum—and censuring as most cruelly wrong a neglect of such warning; there is to be no hint to rouse apprehension of, no word to prompt provision against any “wrath to come” or “fiery indignation” in Eternity!

4. While warning against temporal ills, even if it alarms, is held to be from kind and commendable motives, warning to avoid hell in eternity, a hell whose portents and beginnings are no less fearfully evident in this world than Scripture declares, is indignantly branded as emanating from motives born in the very hell denied!

5. While the mother who warns her child from before a mad-dog or a rushing train, is the sacred embodiment of faithful, merciful love; they who in season or out of season cry aloud and spare not to warn and

entreat against the hell of coming eternity, are pitiful fanatics or else devils in human form!

6. While our utmost effort against the horrors, cruelties, accidents, agonies, miseries, etc.,—known to be or be possible in time; is not regarded a slur against God's mercy, but as prompted by His mercy; the same effort to keep people from Hell in Eternity, is thundered against as a blasphemous insinuation that He is the most merciless of monsters!

7. While the temporal ruin others willfully plunge into, against your utmost warnings and opposition, you are not blamed for: the ruin in Eternity, which people enter against God's utmost endeavors to prevent and provisions for avoiding; is charged as a ruin He provided, made people for and forced them into!

8. While "the dark corners of the earth are full of the habitations of cruelty" and of every form and degree of suffering and evil possible to temporal existence, and yet it is allowed that "God is love," we must quit all fear of a hell, in Eternity, needing to be avoided, or admit that God is a demon of hate and cruelty as much more execrable as more infinite than the Bible Satan, a monster to whom Moloch and Jugernaut in one were as nothing contrasted with immensity!

We may well ask if the above inconsistencies in a "Christian Land" and to a great degree in the churches, can be accounted for, unless by a great lying fiend and his angels impressing the notion that as to hell, the great crime is to avoid, the great virtue is to disregard?

Do not forget that as free agents, God cannot force us and that the master-motives by which we are persuaded are the hope that lures and the fear that drives, and the policy of our great foe is to weaken or eclipse those motives.

That love which "casteth out all fear" cannot actuate the unregenerate. The Bible has been pierced in more places than Julius Caesar's robe, and through its rents all the Heavenward influences roused by fear seem oozing out.

XIII.

WE SHOULD LIVE BY GOD'S LAW AT ONCE AND TRULY

Unless we obey God's law, which is no more that of Eternal Life than that by which He acts, we must ever be in collision with Him;—the finite with the omnipresent, omniscient, omnipotent, eternal, Infinite:—which means our ruin!

However we may dislike, we cannot afford to ignore His method of procedure. Sooner might we disregard all "laws of nature," the least of which cannot be stopped or bent by the wisdom, resources and might of combined humanity from Adam to the final man.

Being infinite and eternal, He is immutable and cannot change to suit one, far less all, of us. Hence we who are "but of yesterday" and are still plastic, must adjust ourselves to Him, and not build our destinies athwart the track of His attributes. The God who in Christ "is love," out of Christ "is a consuming fire:" taking trains at their station, serves our need; but taking them as they rush, is our destruction.

Our obeying or disobeying the Divine law, directly and indirectly influences others to do so—especially the weak, dependent, ignorant, confiding, affectionate; beginning with those naturally "nearest and dearest." If we claim a right to ruin ourselves, we have none to ruin them. We cannot hide from them, our attitude

towards Christ. An iceberg is mute, yet chills the air; a rock is Sphinx-like, yet weathering, gives its elements to the soil; a dark star, attracts near bodies.

Mere reform, improvement, culture,—anything short of conditions by which the law of Christ's life, the law of the life Eternal, is our psychological law (as the law of plant life is the law of the substances growing into root, stem and leaf)—is not enough. I know the saying that "bad beginnings make good endings," and that young people may "sow their wild oats" and then become good citizens. But it is not a sowing of CHEAT that brings a harvest of OATS. Some ancient is quoted, "Blood for blood, and blow for blow; We shall reap as we do sow." Paul says: "Whatsoever a man soweth, that shall he also reap." If falling from an upper story, I cast the hod from my shoulder, the pipe from my mouth, the cap and coat from my head and back, and the cards and flask from my pockets; all this reforming does not stop my falling.

As truly as oysters grow shells, we grow habit; and it may become our dungeon. As free agents, there is a condition we must supply, to be saved, because God cannot; viz., we must voluntarily choose, consent to his way,* which we can do by his enabling (not by his forcing). To coerce a free choice, is a contradiction and impossible. But as all the while a fish is out of water or a plant is out of ground it is dying; all the time we are out of Christ, our power to choose His way is dying—our wills tending to fixity of direction. It is a fallacy by which we think we quit growing when our physical stature is reached at perhaps thirty or forty years, or our mental at seventy or eighty. At first our

*Prov. 1 6:9. Even Christ on the cross had to be left to choose or refuse. (Mk. 15:34.)

wills like waves run to or fro freely, but at length like Niagara's rapids, rush headlong, incapable of restraint. The Colorado has cut too deeply ever to over-leap its banks. What we do with Christ's offer, we must do quickly, and it will remain forever; for our power to will aright is dying all the time we are not improving it, whether we are at the door of Heaven or at the Prodigal's remove. A fair exterior may deceive us; as paint over a builder's flaws, or slip over a potter's; but the poorest plant life does not mistake an unyielding soil for a soil that yields; and the spiritual life is no less discriminating of souls. By the test of growing light the boasted regulations by Lycurgus are worse than useless, Plato's ideal republic is worse than puerile, the piety of Virgil's *Æneas* is less than moral, and the morality of many of the Old Testament "worthies" is worse than villainous. By the touch of some Ithuriel's spear every masked reality will be revealed. To the ear of Marconi the trackless wastes of air whisper their messages, and to spectroscope and chemical analysis the celestial bodies show their elements. The time foretold by Christ, when every hidden thing shall be disclosed, hastens apace. Our conformity to His law, to be genuine, must be through the new birth, and begin soon if ever. Justifications of the Divine command and reasons for our obeying it, are legion, and I can only suggest a few more and hasten on.

As our Creator, sustainer and benefactor, God had right to our obedience. As our Redeemer and striving to be our Saviour, He redoubles the right—by the immensity of sacrifice made, the immensity of the ruin He would save us from, and the glory He would lift us to, and by our influence to save or ruin others. As

universal Ruler, He is obligated by every principle of just government and by love and justice, to distinguish between voluntary right and willful, destructive wrong. The certainty of salvation if its conditions are met, since He is pledged to give it. The facts that the benefits from obedience will be eternal and increasing, while the gains from disobedience are limited to time. That the impunity with which we disobey here, is but temporary, during our probation, and due to His restraining influences to give us room for escape "from the wrath to come." That besides all other results of being lost, we must be with and subject to the assaults and cruelties of the other lost souls and evil spirits and without help or hope.

XIV.

REFLECTIONS

Are there not millions in every generation whose condition here on earth should make them long for an Eternal Heaven "where the wicked cease from troubling and the weary are at rest" where "nothing ever shall hurt or make afraid," where none shall be oppressed or distressed, where each in person, ability and habit will be perfect and in harmony with all others and with God?

Here, how many find our best aims and efforts baffled by opponents, our powers deformed and shackled by sickness, disease and injury, and drained by evil practices, till life is a continuous battle on the losing side!

There is many a Samson toiling machine-like in the mills of Philistia, many a chained Prometheus whose powers ever as they grow are devoured by vulture-like

vices, many a Tantalus famishing in the midst of wasting yet forbidden abundance. There are Titanic souls weighed by oppression, as Briarius beneath Aetna, and whose struggles are like volcanic eruptions. Souls whose hands . . . "the rod of Empire might have swayed, or waked to ecstasy the living lyre" are dwarfed down or speeded up to the law of some Procrustes that he may inflate self by depleting others; a Belcher fattening on the rights of the unfortunate.—(Holland's "Seven Oaks.")

HEAR "THE CRY OF THE CHILDREN"

"With eyes turned on Deity, 'How long' they say,
'O cruel nation,

Will you stand, to move the world, on a child's heart,
Stifle down with a mailed heel its palpitation,

And tread onward to your throne amid the mart?
Our blood splashes upward, O gold heaper, and your
purple shows your path;

But the child's sob in the silence curses deeper than
the strong man in his wrath!"—Mrs. Elizabeth-Barret
Browning.

B.

THE LAW OF LOVE CALLED THE GOLDEN RULE

I.

THE DIVINE LOVE REQUIRES DOING AS WE SHOULD

Genuine love sacrifices self for others: spurious love, others for self. While we were sinners, Christ died for us: though rich, He became poor that we through His poverty might be rich.

God always is for what should be, in the best sense. Then His commandments, the Decalogue, must be. Then His Second Commandment, identified with the second table of the Decalogue, must be: and it we call "the Golden Rule."

Therefore this rule, the law of Divine love towards others, requires our always doing by them as we should do.

II.

SHOULD AND WOULD, NOT SYNONYMOUS

A judge's function as regarding the rights of all, is broader than an advocate's respecting the rights of but part. A statesman, seeking the interests of a nation, is broader than a politician looking only at his own. Should is for all. Would may be but for a part. Should defers to the Divine will, would to the will deciding whether so to do.

In his Gethsemane prayer, Jesus distinguishes between should and would, shows that the former is the will of God, and is always required.

If "remove this cup from me" suggests that the Atoner would like what should not be; "nevertheless, not my will but thine be done," implies that always would must be subordinated to should.

After rising, He reimpressed this, by insisting that He "ought," "it behooved" Him so to do. As, then, God and Christ always subject would to should; their law requires us to do so. The awful agonies of Christ did not exempt Him.

III.

WHAT WE WOULD IS NOT RATED AS WHAT WE SHOULD DO

I say this, lest some think by a sort of legal fiction and in gracious accommodation to human frailty, the

loving, pitying Father and Savior and pleading Spirit consent to let what we would do, pass for what we should do.

1. If what even the Redeemer might desire could not be what should be; how much less what should be is what we would desire, and what the worst would desire! And if the Father saw that His Son must conform 'would' to 'should,' how are we to escape the requirement? He came not to secure the weakening of Divine Law but its fulfillment (Mt. 5:17) and the decree is "Judgment will I lay to the line, and righteousness to the plummet" (Is. 28:17).

2. But His law is not mere legal injunction to be weakened or remitted at convenience, but a biological necessity, the law of a Life that can act only as it should.

No more can souls have that life minus its mode of action, than atoms a vegetable or animal life without its way of acting.

No legal fiction, no pitying love enables vegetable function to do duty for animal action, or an equine Incitatus to enact the part of an M. Tullius Cicero. What we would, can pass for what we should do, only when the former is the latter.

3. The Golden Rule, then, always must exact our everdoing as we should. It is the law of that higher realm of oughtness to which we must be lifted to be saved; for only in that realm does Eternal Life abide.

IV.

GOD AND HIS LAW

We incline to set no limits to what He can do, and to infer that He can save if we refuse the conditions of salvation and that His love and power ensure it. We

think of His love not in a way to meet, but to neglect those conditions. Free agents can be saved only by yielding to the exactions of the law of spiritual life unconditionally and voluntarily—through motives.

God can begin to save us only where He finds us. If the only motive by which He can persuade us is fear; He must begin with it. "The fear of the Lord is the beginning of wisdom." "Be not wise in thine own eyes; fear the Lord and depart from evil." We are not to forget that those who do not "choose the fear of the Lord," "shall eat of the fruit of their own way, and be filled with their own devices."

1. *"God is Love"* and endeavors to save; but love cannot violate mercy and justice, wronging some to favor others.

2. *He is Infinite*; but only in and for good; and is not even finite for evil, not morally capable of the least iniquity. E. g., "It is impossible for God to lie."

3. *He is Omnipotent*; but only for what in the nature of the case is possible. E. g., nothing in the same time and sense can both be and not be.

4. *He is Immutable*; "the same yesterday, today and forever," "without variableness or shadow of turning." He cannot change the constitution of His being, nor His organic mode or law of procedure.

5. *He is Omnipresent*; we cannot escape Him or His law in time nor in eternity. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

6. *He is Omniscient*; ever seeing and understanding us altogether, our acts, words, purposes, desires, our past and our present. equally and perfectly.

7. *He is Eternal*; we must deal with Him and his

laws forever;—all His laws protecting and serving us, or running counter to us, our wishes and efforts.

8. Seeing, then, with Whom we must ever deal; seeing, too, that even He cannot save free agents by force, but only by constraint through motives; be careful not to disparage nor withhold those motives!

Life and its biological law cannot be separated. That law of the eternal life, acts only according to the Divine will; and can act in a human soul only through its free will—by motives.

V.

THE VALLEY OF DECISION

1. How shall we deal with God? He is too mighty to be ignored. Can we afford His everlasting opposition? Do we not care anything for His eternal favor? In Heaven will be nothing to hurt or make afraid, and there are joys forevermore at His right hand. There shall be no sickness, pain, sin, imperfection, trouble; no injustice, discord, hate or death. "Eye hath not seen, nor ear heard, nor hath it entered the heart of man, the things which God hath prepared for them that love Him."

2. But there is more He would save from than collision with his laws. There are evils and evil agents from whose reach He wishes to lift us. Even here, what hardships, suffering, failure, discouragement, temptation, sin, strife, unhappiness, ruin, come from our own and others' misdeeds. How few run the gauntlet of life, without being battered from within and without almost beyond endurance. Yet here God directly and indirectly by countless means, abates those evils. Good and evil pitted against, limit each other. Not all are hurting; some are helping.

3. How fearful, then, must be a world from which all good is withdrawn; and how blessed the world from which all evil is excluded. God tries to save not only from collision with Him, but from all the ills by things, men and devils, forever, and besides that, to exalt us to unspeakable perfection and favors. What is our decision? What way do we choose?

Plant life frees atoms from bondage to inorganic law; animal life, from servilance to vegetable law; the spiritual life frees souls from the law of sin and death (Ro. 8:2).

VI.

RULE FOR OBEYING THE LAW OF ETERNAL LIFE

Divine law is the law of triune Deity; and is the law of Eternal life, because the only way life can be eternal, after the type of the Christ-life; and requires our doing as we should.

We are commanded to conform to this law, because it is the Divine Method, and is that without which that life does not act, and so cannot become ours. We, to be alive with eternal life, must be controlled by its law; as atoms, to be alive with vegetable life, must be controlled by its law.

That biological law is stated in two great commandments. The first, the Diamond Rule, epitomizes the first table of the decalogue, and requires supreme love to God—expressed in obedience. The second, the Golden Rule, epitomizes the second table of the decalogue, and requires love to others as to ourselves—expressed in practice. Keeping either, we keep the other; we are to love upward toward God, outward toward man. Of this statement of Divine Law, we will look at the manward branch.

VII.

NATURE OF THE LOVE REQUIRED

That "Thou shalt love thy neighbor as thyself" (Mat. 19; 19) Christ explains, "This is my commandment, that ye love one another as I have loved you." (Jn. 15: 12).

Then we are to love as we should love, i. e., with the Divine love.

Substance is not moulded into plants by a law of the mineral kingdom, but of the vegetable kingdom; and hearts are not conformed to the image of Christ by natural love, but by that which is the law of His life.

Col. R. G. Ingersoll truthfully said, it is impossible to love our enemies. Our old nature cannot rise and spread to so broad a track.

Divine love is not Jonathan's for David, nor Achilles' for Patroclus, nor what Eros nor what Cupid symbolized, nor Venus; nor mere family, fraternity, party, clan, caste or country loving.

The love must satisfy Divine law at all points. The authority underlying one command of that law, the need forcing one condition of eternal life, does for all; broken anywhere, it is everywhere. (Jas. 2: 10).

To love a neighbor as Christ loves, is with a love that satisfies Divine law for all mankind, and for God. As He is greater, better and other than we; His love is, than ours. Outwardly, we may appear to keep His law somewhat, if we may through all sorts of motives and means, but never can we keep it, if restricted to His love, unless partakers of His nature,—as branches, of the nature of their vine. The golden rule demands a love of which human nature is incapable.

VIII.

“NATURE,” GREATER THAN MAN; AND GOD,
THAN “NATURE”

Artificial heat may keep all abloom within a greenhouse though winter is without. But if vernal warmth fills one garden with bloom, bees and butterflies; we need not inspect other gardens, farms, counties, states, countries, to learn that conditions for spring prevail at near that latitude and elevation round the globe. When sunbeams streaming westward light a mast-head on our Atlantic sea-board, we know they, if unobstructed, equally would illumine a crest of the Rockies or the pinions of an eagle circling above the Golden Gate of the Pacific; though our lamps light but a few miles. Nature is greater than man, but God is greater than nature. We are dealing with the Infinite. Only loving as Christ loves, satisfies His law—with a love world-wide in type, regardless of the myriad obstacles that quell the whole army of our loves. Our righteousness cannot fill His measure, our nature cannot satisfy His law. Serious distances are not measured in centimeters, nor the universe weighed in an inch vacuum.

IX.

LOVE, A CIRCULATING MEDIUM

To counteract abnormal selfishness, Paul enjoins loving others better than self. Normally, we are to love others as ourselves, and vice versa, ourselves as others. We are to pass on to them, the Divine love to us—reflect it to them. It is Christ's currency. We are neither to hoard it, nor substitute our counterfeits.

To be a Christian, is to be a branch, member, func-

tionary of the Spiritual Christ, living by His life—which acts only as it should, only as Divine love prompts.

That love, no more to be hoarded than solar light; is radiant diffusive, expansive, centrifugal, directive, dynamic, uncompromising. They who have it, do Christ's works, as branches grow fruits of their tree. That love is circulatory; completing its beneficent circuits, it returns through countless Protean forms to its Source, but only to be refreighted with blessings to be distributed abroad,—as waters forever return to the ocean, are freed from impurities and returned to freshen the earth.

A man gave a wage that soon paid five times its value;—the first creditor passing it to a second; he, to a third; and so on. Had the employer not paid, he would have withheld it from four others;—it might have been from any number. While roots monopolize the sap, they keep it from all the branches. If Christ had not distributed His riches, all humanity would have been bankrupt forever.

Money circulates, sap and blood circulate; circulation characterizes each life within its organism. Withholding more than is mete, tendeth to poverty (Prov. 11:24) The dammed up stream stops, chokes, stagnates and becomes pestilential. Breaking the dam, starts the current and enlarges the channel. So deep a girdle or tight a ligature as stops the sap or blood, weakens, then destroys the limb. We are to be fellow-members in Christ; so that wronging others, wrongs ourselves. The hands that withheld from their stomach, perished.—(Plutarch's Lives; Vol. I, pp. 246-7; Menenius Agrippa's fable.) On the principle by which degrading all foreign peoples, would hurt our commerce, my wronging another person, hurts me. "No man liveth unto himself alone" (Ro. 14:7).

X.

SELF-SANCTIFICATION

Start charity at home; pluck and keep the beams of evil from our own eyes; patch our own coats; mend our own windows, judge ourselves by God's law. Thus and not by wronging others, we enrich ourselves. Jesus so loved mankind as to sanctify Himself for them (Jn. 17:19). He must imitate Him. Raising briars and poison-ivy in our yards, is not best for us nor our neighbors. We are to pray, learn, plan, and strive for our best as He estimates best; viz., by His commands. There is not a plainer teaching of history or of international expositions, than that principles not less than soils or than climates, differ in fertility for good. Lives, national or individual, grown along some principles, are chiefly productive of good, along others of evil. The kind of mill our raw material runs through, has to do with the products. We are to grow along the Divine commands; not along the gamut of prevailing sentiment, usage, the curriculum of the times, even in "this glorious twentieth century"—religiously, educationally, socially, etc.

Beginning at the cross where "Christian" lost his burden, we should add to our "faith, virtue, and to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to it brotherly kindness; and to brotherly kindness, charity." If the Lord is to lead us "in the paths of righteousness," we must follow as He leads; and not "do in Rome as Rome does," nor, in the churches, as the churches may do. If Columbus had followed the coast-lights and landmarks and disregarded the pole-star and compass, he would not have discovered America, and the Santa Maria

would have been forgotten. If I do meanly to self or others, it makes me mean. All my acts will recoil to me like bomerangs; but I cannot dodge them. They are sowings whose harvests I must reap and eat. As I voluntarily do, I become. By becoming Christ-like in every act, one's kingdom of self will develop into a more imperial domain than Pharaohs or Caesars ever ruled, and richer than all California's gold and Kimberly's diamonds.

C

THE LAW OF LOVE, CALLED THE
GOLDEN RULE

I

ENGLISH STATEMENT OF THE GOLDEN RULE

I quote the "American Standard Revision,"—essentially with King James: (Mt. 7: 12) "All things, therefore, whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."

This rule (here identified with "the law and the prophets," in Mt. 22:40, with Christ's second great commandment and in Ro. 13: 3-10 with the "second table of the decalogue") tells how we should do. The intensity of His purpose to show that the Divine law demands what should be, what ought to be, is evident. If "Abba, Father, all things are possible unto thee; take away this cup from me;" suggests a wish that what should be, might not be: Jesus adds, "nevertheless, not what I will" (i. e., not what I would,) "but what thou wilt." (Mk. 14:36).

Again He said "Oh my Father, if this cup may not pass away from me except I drink it, Thy will be done."

(Mt. 26:42) : i. e., not as Christ would like, but as it should be. And after rising, He said: "Thus it behooved Christ to suffer" and "ought not Christ to suffer?" (Lu. 24:26, 46)—showing His changeless purpose to prove that the rule for the life He gives, always demands what should be, whether we would or not.

Thus, He would lift us from our plane to the realm of oughtness and align our moral sense and our living with His spiritual nature, which can act only as God wills, only as it should. To prepare that nature for us, Christ had to conform and confirm it to God's will.

II.

HOW THIS RULE SEEMS UNDERSTOOD.

1. We are not to forget that the Divine purpose and effort were to save us from ruin and bring us into allegiance to God's will, which always is for what should be and that this can be only by our having a nature which cannot act except in conformity to His will, i. e. as it should. Hence His rule telling how to act by that nature, does and must exact doing as we should, whether we would like, or not; we must do as God wills.

2. But I believe the Golden Rule is generally thought to mean:

Do as you would like to be done by.

Serve others as you would wish to be served.

Treat them as you would want to be treated.

Deal with them as you would desire to be dealt by.

Act towards them as you would be willing that they act towards you.

Measure to them as you would be satisfied to have measured to you.

For the greater part of my life, I have understood Christ's rule to mean as above.

III.

INSPECTION.

As the best not always, the worse more rarely, and the worst scarcely ever if at all, would want what they should; does not this often frustrate the rule's intent? What each of earth's billions, under every possible circumstance would want, is not apt to be what ought to be and is destructive of that determinate constancy essential to just law. Besides, each of those billions in different moods and circumstances, would want differently; so that the valid interpretations of the rule become infinite in number. The rule thus construed is like ordering mariners always to steer by the winds and clouds, and points in as many opposite directions as the chopping waves of an ocean.

This statement of the rule, takes all directive power from God, where it belongs and where Christ put it, and vests it unconditionally in everybody that is, that was, or that ever will be,—in the worst and least competent not a whit less than in the best and most capable. It utterly dispenses with God and his word—except as authorizing this statement and use of the rule!

IV.

SHALL I DO AS I WOULD, OR AS I SHOULD?

If I would like to be treated with morphine, cocaine, opium or rum; or, if in some unfortunate's stead, would wish to be killed; or if in that murderer's place, would want to be concealed; or, if in some judge's position, would desire to be bribed; or, if tempted as some profligate, would be willing to have an opportunity; or if unable to lie, rob, steal, defraud, oppress, ruin, kill, etc.,

conveniently, would be satisfied to have "tools" do it for me:

Does the Savior's rule license me to do so? Nay, more; as His rule is not a permit, but a command; does He order me to do so? Yet more; as He speaks not alone for Himself but for the Father; does the loving and holy God exact my doing so? And does He make my doing so a condition on which He will give me eternal life in a Heaven where there are joys for evermore at His right hand?

V.

THE ENGLISH STATEMENT IS AGAINST GOD'S LAW.

The English of the golden rule is in open defiance of "the law and the prophets," "the ten commandments," and Christ's command "that ye love one another as I have loved you;" each of which demands the subjection of our lives to the Divine will in every act of omission and every act of commission; and sternly forbids the sins, some of which I have shown our version of the rule to require.

I think it was Lord Chesterfield who being asked how so pious a man as Aeneas could commit crime, is said to have replied in effect, that it was because so good as to do as he would be done by, if in his tempter's stead. Napoleon, charged with killing his sick soldiers, on retreating from St. Jean d'Acre, said, "A general ought to act with his soldiers, as he would wish should be done to himself." However, Napoleon denied having killed them, saying he left "a party to take care of them."—*Life of Napoleon Bonaparte*; p. 99; London.

The unjust steward who had his Lord's debtors falsify accounts to their advantage, merely did as he would like to be done by (Lu. 16: 5-7.)

The English statement of the Golden Rule is permissive of the "exposure" of the diseased, crippled, etc.—the incurables—which in one form or other prevailed among ancient pagans and the African and other savages of later times; all which, even if consistent with "the survival of the fittest" is inconsistent with Christ's spirit and law, and wrests those unfortunates from His hands. May not our wording of His rule have been made in deference to heathen or at least human opinions?—As Sir J. W. Dawson surmises the Hebrew "expanse" (Gen. 1:6-8) may have been mistranslated by Greek, Latin and English words implying the opposite to expanse.—"Origin of the World;" 162-169.

VI.

THE ENGLISH STATEMENT VS. RIGHT SECULAR LAW.

If I obey the Golden Rule as worded in English, in the cases under IV., above, do I not violate all right secular law? Does our Savior command all everywhere to criminate themselves before the common law, by living in habitual defiance of its authority, and thus training subjects for rebellion and anarchy? And if such is His command to subjects, is it not the same to rulers? Is it logical, that His rule depressed below the level of human laws, shall elevate them and their subjects and dispensers to the millennial plane? Is it conceivable that telling each of earth's inhabitants to do by others as he or she would wish to be done by,

can tend to harmonize nation with nation, man with man, or man with God?

Besides to do by them as we, if in their circumstances, would wish to be done by; is mostly impossible, from our not knowing how we then would wish to be done by; for each "heart knoweth its own bitterness and a stranger intermeddleth not with its joy" (Prov. 14:10). But possible or impossible, this forcing the Divine imprimatur to what each would like, is the license to lawlessness. If it is objected that the rule according to our authorized version is sufficiently understood, by anyone with sense, to require doing as we should; is it not well on that ground to substitute should for would? Did Napoleon lack sense? If objected that this brings two shoulds together; repetition is safer than misconstruing Divine Law. Besides, the second should can be dropped, or be displaced by would, without impairing the sense of the rule; which then might read—"Whatsoever ye should wish that men do (or would do) unto you," etc.

If replied, that so stated we feel unable to obey; that is what Christ tells us—"without me, ye can do nothing" (Jn. 15:5); and Paul calls the law "our schoolmaster to bring us to Christ" (Gal. 3:24). It is as a looking-glass, so showing our defects as to drive us to their remedy. (2 Cor. 3:18.)

Jews not seeing Christ as the end of the law for righteousness (Ro. 10:4) reduced it to their measure (Lu. 18:21). The neighbor to love, was of their choosing (Lu. 10:29). The crimes to avoid, were only the defacto deed (Mt. 5:22-28). The sacrifices to make were what cost least (Mt. 23:23). The worship to render, was what was most expedient (Mt. 6:25). The

service they owed was what they would do (Ro. 9:32).

Such is our tendency. Is not so wording the Golden Rule as to make it easy, a "Worldly Wiseman" turning many from the "wicket gate" to "Mr. Legality" and his "Town of Morality?"

VII.

DIVINE INTENT BY THE RULE

1. That He may save us; the Lord's rule must require us to do as He leads, not as we please; as we should, not as we would. He means our allegiance to Him. Jews substituted morality for holiness (Ro. 9:31, 32). But we so English Christ's rule, as to force Him to require us to substitute what each would do, even for morality. Hence, despite our boasted progress we have so worded the rule that it orders us to live one step farther from holiness—what should be, than they contended for; since what everyone would like to have done, must average far below morality.

2. But leaving God and His intent and holiness, out of the count; and looking solely at the necessity of the case; our wording of the rule is wrong. For, if the Divine offer is to save thru a life, a nature, which acts only as it should; to have that nature, live with that life, we must do as we should. Life and its biological law cannot be severed. If it is ours, we act as it acts.

3. If Christ spake only as God directed, how much intelligence or how much sincerity is evidenced by offering to save on condition of our having a nature that will not act except as it should; while ordering us to act just as we would? Such an offer and command ignore all distinction between would and should. Whatever the most mistaken or the wickedest would or would wish to do, becomes what they should do.

4. As this is in defiance of the Decalogue, either the Decalogue or the Golden Rule as it is Englished, is not of God; and we may choose which, at our own risk. It is abundantly plain that our version of the rule makes it as easily satisfied by the wickedest as by the best person and that each—worst or best—is made sole “judge and jury” in deciding how to satisfy it, without even need to consult a Delphic oracle or a Witch of Endor. How long shall we be in “taking America for Christ” by wresting all directive power from him and vesting it inalienably in “everybody?” Is it not solely because we do better than our perversion of His command, that we are not heathen of a very low type?

I have no design to carp; but we are dealing with God and His law; with souls and their destiny! Let “the church of God” beware that it does not misdirect the perishing. With what measure we mete, it shall be measured to us again.

VIII.

HOW GOD CONSTRAINS TO OBEDIENCE

The impossibility of our always knowing what we should do and doing it, is to urge us to Christ!

God constrained Israel’s reliance on Him, by flanking them with the sea and its cliffs, while the Egyptians pursued. He perfects a butterfly through forcing it to struggle from its chrysalid. He secures a tree’s tall vertical growth, by preventing its lateral branching. He exacts a task impossible to us, that we may voluntarily lay hold of His strength.

It is said: “A bar of iron worth \$5, may be made into horse shoes worth \$10, or needles worth \$355, or

knife blades worth \$3285, or watch-springs worth \$250,000"—the latter through hard processes.

A mass of substance vivified by one kind of life, is moulded into a tree; by another kind, into an animal; by yet another kind, embodies a human being; in each instance by an involution of life whose law or mode of action is the determining factor. By a reception, an involution, of the spiritual nature of Jesus the Christ, souls are so conformed to His type (Ro. 8:29) so become its human embodiment, that His mode of procedure which always is as should be, always is as God wills, becomes the biological or psychological law of those spiritualized souls; so that they when perfected as in Heaven, always will voluntarily do as they should—as Christ does. He prays, "that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one" (Jn. 17:22,23.)

Healthy organs of a normal body all act by its law and in harmony. The whole number of souls who will receive Christ, are to be His human body (Cor. 12:27), and so in Heaven, will act only by His law, always as they should.

Thus, obedience to the Golden Rule as God meant it, becomes assured in Christ.

IX.

THE GOLDEN RULE IN GREEK.

As the English rendering makes Christ's rule contradict "the law and the prophets" which He identifies it with, how is it in Greek?

I use Lusden's Greek and Latin Testament and Hadley's Greek grammar. "The American Standard Revision," (which gives the rule substantially as King

James does.) Mt. 7:12 in the Revision, reads: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."

The Greek verb "*thelete*," (the 2d e is long) being subj. 2d pers. pl., might be translated "ye should wish." But I suppose it is above rendered "ye would" (wish) because preceded by a conditional word, "*an*." As "*an*" in every case includes in itself the idea of a whole conditional clause, such as "if we were in their stead;"—Dr. Robinson's Gr. Dic. p. 39;—and as it "requires a verb either expressed or understood;"—Liddell & Scott's Gr. Lex.;—why not understand the "whole conditional clause" including "a verb," implied by "*an*" and then, why translate "*thelete*" (the 2d e long) by "would" (wish), as if it were the expressed verb of an otherwise unexpressed conditional clause? If the clause (verb and all) implied by "*an*" is translated, why not (Mt. 7:12) read somewhat thus: "All things, therefore, whatsoever ye should wish that men should do unto you, *were ye in their stead*, even so do ye unto them; for this is the law and the prophets."

(I have emphasized the implied clause. Of course the clause need not appear in the translation.)

This construction at least has the merit of giving our Lord's meaning and of agreeing with "the law and the prophets!"

Our English statement of Mt. 7:12 gives the rule a pagan form and meaning. Thus, Dr. Ellicott on this text, says: "The nearest approach to our Lord's rule is, however, found in the saying ascribed to Aristotle, who when asked how we should act towards our friends, replied, "As we would they should act to us."—The Handy Commentary.

Thus we change Christ's should, to Aristotle's would! And do not enemies of the Bible flaunt that its law of love is borrowed from the heathen? And are not Christians of today up to the impossibility of "taking America for Christ" by the actual reverse of His law? "Who is sufficient for these things?" But let us look further.

In the sentence, "If he should come, he should do his best;" the latter "should" is necessary as implying a duty; while the former "should" is conditional and may be expressed by would, which does not imply duty.

In "all things, therefore, whatever ye should wish that men should do" etc., linguists perhaps think that only "should do" expresses a duty; and that "should wish" is merely conditional and so may be rendered would or would wish.

But that their rendering is thought to fail of the Divine meaning, appears from Dr. Alfred Plummer's explaining Lu. 6:31, "How would one wish to be treated?" How *ought* one to wish to be treated?" (the italics are his).^{*} Also, Dr. C. J. Ellicott says: The rule is only safe when our own will has been first purified, so that we wish only from others that which is really good. Reciprocity in evil or in folly is obviously altogether alien from the mind of Christ;" † i. e., it is admitted that the rule means for us to do as we should; then why not say "should"? In honest secular jurisprudence, a law is to be stated as it means. Ought ecclesiastical enunciations of Divine law to be less just, even if its illiterate registrars failed as to technicalities the learned might have observed?

^{*} "The International Critical Commentary" on Lu. 6:31.

[†] "The Handy Commentary" on Mt. 7:12.

What does the Lord want of us? To state His message, or to present an elaborately classical misrepresentation of it? And, which would best serve Satan's policy? As if anticipating a misstatement of His rule, its Author affixed a corrective, "for this is the law and the prophets." As every command of the Decalogue exacts our doing only as we should, it proves the rule to do so!

X.

THE GREEK OF LUKE 6:31.

In the American Standard Revision (essentially with King James) Lu. 6:31 reads: "And as ye would that men should do unto you, do ye even so to them likewise."

The English makes Matthew and Luke give the same command—that we do by others as we would that they should do by us. But if this thwarts the Divine intent in Matthew, it does in Luke!

While the verb rendered by "would" is used by both Evangelists, Luke does not use it as Matthew does, in the subjunctive; but in the form for the indicative and also the imperative 2d pers. pl. pres. active; which also is the form of the Greek verb in the clause "do ye even so" etc. above. If "would" is used not as an auxiliary but as a verb to will etc., then so far as the verb forms are concerned, Lu. 6:31 can be construed as our English text gives it. But as that rendering commands me to bribe others, if I wish that men should bribe me; and to treat others with intoxicants, if I wish that they should treat me; and as this disagrees with "the law and the prophets, some other rendering is to be sought.

So far as the verb-forms allow, Luke 6:31 may be stated: "And be ye willing that as ye do to them, even so men should do to you likewise."

Does this rendering agree with the law and the prophets? Does it not tell me to be willing to let justice take its course with me—to reward or punish me as the merit or demerit of my act requires? And is not this what should be? The next best thing to doing as I should, is to repent of not doing it.

Is it as important to repeat Mt. 7:12 (even as it is in Greek where it shows the Divine intent) as it is to tell what next to do, after obeying or disobeying it?

E. g., if I wrong you, by not doing as I should, ought not I to consent to your just remuneration? If I so repent as to be saved, I must and will so do. Every judge, every lawyer knows that a great part of the evil rife, is from unwillingness to expiate; and would be prevented by willingness to give redress. The requirement which I understand the Greek of Luke 6:31, to add to the Greek of Mt. 7:12 is the more needed; because if I wrong you, I am likely to add the further wrong of evading justice; thereby hardening myself in sin, wronging you yet more and tempting you and others to sin.

Also, if I obey the Divine rule in Matthew, by doing as I should, I still need the injunction which I understand Luke to give; lest having done you a cent's worth of favor, I covet a thousand dollar's worth of reward; instead of being contented with equitable returns. Hence I should be willing to let justice repay me. If law is purely retributive, it merely needs to tell how to do and the penalty for not so doing. And that is what our Anglicized golden rule seems to be regarded;

for it tells what to do, and then, that with what measure we mete, it shall be measured to us again! But if law is reformatory, to its command must be appended a corrective, telling how to do after having disobeyed.

I understand the golden rule to be reformatory: Mt. 7:12 stating the law; Lu. 6:31 the corrective and Lu. 6:38—"With the measure that ye mete withal, it shall be measured to you again,"—as stating reward and penalty.

Thus (as the Greek has it) I suppose our Lord to tell in the first text, how we should do; in the second text how we should next do; and in the third text the awards—pro and con.

I am aware that the presence of *kathos* in the first clause of Luke 6:31, may be regarded as preventive of my translation. But without special reference to it or to the golden rule, I ask attention to the following, which may in some sense apologize for my position.

XI.

SIDELIGHTS AS TO CHRIST'S RULE

If suggesting other than the rendering by learned scholars seems unspeakable, it may be said that the Greek of the Gospels was very far from classical. It was that of the common people of town and country; so that sometimes the meaning may not best be shown by the most faultlessly elaborate construction, but from the general scope, or from the elsewhere known intention of the speaker.

Professor Camden Cobern of Allegheny College, lecturing in Plymouth Church, Brooklyn, N. Y., on "The Earliest Known New Testament and Its Preservation"

said: "Dr. Moulton (of England) points out that the peculiar idiom in which Matthew, Mark and Luke are written is a dialect of Greek only used in the first century, and therefore our present texts of these gospels must have originated at that time. We can go back farther still * * *. Since the language of the New Testament is now proved to be the language of the common people, no further theological system can be based on a preposition or on minute differences of phrases, but must be founded on the large general meaning of paragraphs; for the man of the street, in that day no more than in this, was guilty of over-refinement in his use of words. He used them uncritically, but so that he could be well understood."*

It is an error, however, to think the New Testament language is only "now proved to be the language of the common people." If you will look in "The Four Gospels" by George Campbell, D. D., F. R. S., of Edinburgh, Prin. of the Marischal College, Aberdeen, you will find him saying as follows: "It may be as reasonably objected against our religion, that the persons by whom it was propagated, were chosen from what men * * * account the dregs of the people, as that the Holy Spirit should accommodate himself to the language of those who were chosen." "What was the reason why our Lord chose * * * men perfectly illiterate, and * * * of the lowest class? Your answer to this will serve equally for * * * that other question—Why did the Holy Spirit choose to deliver such important truths in the barbarous idiom of a few obscure Galileans and not in the politer * * * strains of Grecian eloquence? * * * That it might appear * * * that the ex-

* "The Brooklyn Eagle," New York, Monday, April 17, 1911.

cellency of the power was of God and not of man.” “The homeliness of their diction * * * is what all the most learned and judicious of the Greek fathers frankly owned.” “Origin * * * says: ‘The Apostles, not insensible of their own defects, profess themselves to be of the vulgar in speech, but not in knowledge.’” *

While the presence of “kathos” in the first clause of Lu. 6:31 might seem against considering “thelete” imperative (“be ye willing”) if classically construed, in view of the facts as to the style of the gospels, and that no infelicity of expression must be allowed to thwart the otherwise known intent of God’s Law, I respectfully ask a candid consideration of the rendering I have suggested of the above text and of Mt. 7:12, and that the English be made to show Christ’s aim. “Should” (meaning what ought to be) expresses the law for the inter-action, the correlating of the activities of organs of the same normal and healthy organism; for the operations of such organs are harmonious and mutually helpful—what is best for each, and so for all—though each organ has its own function, however, unlike any other.

Souls saved are to be members or organs of the spiritual Christ. Then as the law of His action is God’s will, the law of those souls’ action is that will; and the English statement of that law should show it. As that will always is for what should be; those souls must ever will and do as should be—or else fail of eternal life!

Being members of Christ, the law by which He acts, is their biological law, which they will voluntarily and necessarily, yet as naturally and spontaneously obey, as

* Vol. 1, Part 1, Dissertation the First; pp. 18-26; Boston Edn. 1824.

normal parts of creatures obey their physical laws.

Thus considering that those souls are to be members of a vast spiritual organism, whose law is the will of God, and also that His aim is to secure their perfect eternal allegiance to Him, it follows that a rule by which those ends can be met, must insist that souls conform to the Divine will by doing only as they should.

Despite all this, our English, by substituting would for should, requires both best and worst to follow only their own wills or wishes,—in Mt. 7:12 as we would if we were in others' stead; and in Lu. 6:31 as we are, without being in their stead!

So, while Matthew and Luke, by our English, seem to give the same rule, in fact they give two rules which I must obey and which sometimes defeat each other. For if I obey Luke by serving you as I now wish to be served, that may be far from obeying Matthew who orders me to serve you as I would wish to be served, if in your place! While our Testaments do not show this, the Greek does! So, the witnesses against Christ, while they agreed in condemning Him, contradicted each other.

But whether I treat you as I now wish to be treated, or as I would wish to be treated were I in your stead, our English substitutes my will or wish for God's as the rule of life, and assigns to Him no other part than that of so directing, i. e., of ~~letting~~ ^{letting} me to do by you as I wish,—thus making me to that extent His vicegerent.

So, the sun has been turned backward on Hezekiah's dial ten degrees—from Christ to Aristotle,—but not by the hand of Jehovah. This Oedipus-like "would" waylays and slays the Divinely-appointed "should" and

usurps its authority, but fails to slay the monster which preys on humanity.

The golden rule is the Divine command instructing us how so to conform to the biological law of the Life-Eternal, that that life can become our life, can functionate, serve itself, by our powers. As this law, by which Christ also acts, acts only as God wills—i. e., acts only as it should, the rule to conform us to that law must require our acting as we should. As His “should” and our “would” are seldom one, whose policy is served by making the rule order our doing as we would? Did not Satan, beginning with Eve, first have us overlook the biological law of spiritual life and think only of the command necessitated by that law? Then, because this command, like that law, requires our subjection to the Divine will, is it not still his policy to prevent that subjection? And how so effectively and so agreeably to us could he prevent it, as by an unsuspected substitution of our wills for the Lord’s, by Divine authority, through nearly identifying the Christian rule with its pagan counterfeit?

Does not Scripture warn us against the wiles of our great adversary?

D.

THE LAW OF GOD CALLED THE GOLDEN RULE. THE GOLDEN RULE A LAW.

I.

I have spoken of it as a legal command; a mandatory law, a text-book rule, etc., to distinguish it from the biological law of the Life Eternal which Christ offers, and to compare the English and Greek statements of

that rule. But as the rule and the law alike require doing as we "should," I now may speak of them as one or separately, as it happens.

I believe none deny that Justice is a law, a standard; human codes seem based on that assumption. But as to the golden rule, many regard it an amiable conceit, expedient when to their advantage, and favorable to weaklings; but as the plea of timidity, the pitiable entreaty of weakness to might; an almost mawkish softening of the sterner rigors of justice; and as having no more of the characteristics of true law, than "mothers' kisses."

Must the 20th Century, most augustly Caesarian of the ages, attended by the whole retinue of the arts and sciences, improvements, discoveries and inventions, and ablaze with a general intelligence to which Athens when "the eye and light of Greece" made no approach, order its steps by a notion from the age of crudities? Must we of the world's true 'golden age' derive our law of life from the border-land between history and myth, astronomy and astrology, chemistry and alchemy, medicine and empiricism, enlightenment and barbarism; an era infested with ghosts and necromancers, satyrs and nymphs, gods and goddesses, and smirched with nameless crimes and horrors? Has this "golden rule" any mark of being a law at all, far more, of being Divine, that plebian and aristocrat, ruled and ruler alike must obey it, that its sway must be universal?

II.

DISTINGUISHING FEATURES.

Kingdoms in nature have characteristics. Thus, the inanimate kingdom lies everywhere beneath the sceptre

of gravitation. In the animate kingdoms, the everywhere regnant law seems 'struggle for existence.' So, once within the kingdom of Christ as His life and teachings disclose it, all things conform to the Golden Rule, as if under a mighty drift of current, wind and tide, swept with resistless force in perpetual, universal unison. The obstructions which foil all human loves, bow before 'the power of an endless life,' as reeds beneath a tempest. Whatever other principles have function within that kingdom, do so in harmony with that law; as whatever other motions our earth has, diurnal or annual, are in accord with the tremendous onward sweep by which she rushes to her goal!

III.

SOME FUNCTIONS OF THE RULE, CHARITY AND THE LAW, JUSTICE.

"All things, therefore, whatsoever ye should desire that men should do unto you, even so do ye unto them," shows how to live: "With what measure ye mete, it shall be measured to you again," shows how we shall be judged.

The former is charity; the latter justice. Justice is to pay like for like, equal for equal, reward as we earn; so that if we observe the rule towards others, it shall be observed towards us; if we disregard it toward them it shall be disregarded toward us. Forgive and we shall be forgiven; judge and we shall be judged.

It is assigned to justice to prevent departure from the normal standard; to correct departure, is the task for charity. Charity is remedial; justice is conservative, yet so identical is their aim and so coincident are their functions, that this justice and this love act indistinguishably where normality is.

IV.

SEEMING DIVERGENCE OF THE RULE FROM
THE LAW.

If the rule seems to vary from justice by exacting more or better than others can or will repay in the end, justice will refund (Lu. 14:13, 14) for "They that give to the poor, lend to the Lord; and that which they lend, shall be repaid to them" (Prov. 19:17). "Cast thy bread upon the waters, for thou shalt find it after many days" (Prov. 22:22). "Say not thou, I will recompense evil; but wait upon the Lord, and he shall save thee" (Eccl. 11:1). "Avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord" (Ro. 12:19). "Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Ro. 14:4). "I say unto you, that ye resist not evil" (Mt. 5:39). "God will render unto every man according to his deeds" (Ro. 2:6).

Therefore if charity demands sacrifice, justice as security, in the end compensates. "For if ye forgive men their trespasses, your Heavenly father will also forgive you; but if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses" (Mt. 6:14, 15). "For in as much as ye have done unto one of the least of these my servants, ye have done unto me" (Mt. 25:40-45).

The rule, then, is no less for our own, than for others' benefit. If we observe it for them, at last it shall be observed for us. As we sow, we shall reap.

V.

JUSTICE AND CHARITY SEEK NORMALITY

1. As to our condition;—the perfection of the human organism entire, as to endowments, proportion, health, strength, appearance, etc.

2. As to function;—perfection of all one's operations; automatic and voluntary, physical, mental, etc. Naturally, these are abnormal and anarchical.

3. As to relation;—the perfect correlating of one's powers and attitudes: (a) towards each other, (b) towards people, (c) towards God. Now: conscience and will, appetite and health, passion and reason, are in discord; we are at variance with each other; and we are in rebellion against God. The rule and the law tend to prevent all this:—charity to lift souls to normality, justice to keep them there; the former to equalize, the latter to keep equal.

VI.

THE NORMALITY SOUGHT.

But the aim is not to make all exactly alike; as to make all parts of a body of the same size, appearance, use; or all of a housekeeper's utensils, a carpenter's tools, a farmer's implements, a surgeon's instruments, a physician's medicines, the same; or as to make all the officials of a government alike. "If the whole body were an eye, where were the hearing? * * * If they were all one member, where were the body?" (I Cor. 12:17-19.) "Ye are the body of Christ and members in particular,"—agents or officials in various capacities.

Those saved are not to be a congeries of independent entities (as those in Satan's kingdom); but factors of one stupendous spiritual organism—having one life, guided by one law, serving one Spirit who has equal care and regard for each.

VII.

SPIRITUAL CURRENCY.

The rule and law both demand exchange; their idea is circulation, proportionate receiving and giving; as opposed to miserly absorption and retention. The closed channel fills with mud; breaking the dam, starts the clogged current, purifies the stream and enlarges its bed to the maximum. No circulation means no health, no growth; congestion, atrophy, death and excretion. The branch that beareth no fruit, shall be taken away (Jn. 15:2). The characteristic of sound currency is equable and equitable exchange. The functional characteristic of the normal member, is proportionate receiving and dispensing. Undue accretion tends to disease and plethory; undue excretion, to depletion and weakness. The credit and debit columns of the normal member or soul, balance; or the equipose of the system fails. Here, then, the rule restores and the law conserves normality. What charity is to lift to the golden mean, justice is to hold there. Their operations where not identical, are complementary; their objective point is one, their Author is one.

VIII.

THE GOLDEN RULE HAS THE BADGE OF LAW.

This already should be apparent. I add that we have recognized standards by which as many departmental

estimates are made authoritatively. Thus: Direction is determined from the pole-star, as less variable than any other convenient for observations. Distance where terrestrial, is measured by inches and their fractions and multiples, as a less varying standard than any easily substituted; or, where celestial, by solar or Sirius distances. Time, for greatest precision, is reckoned from stellar motion, as more uniform than lunar or solar movements. Altitudes, if great, are computed from sea-level; as less inconstant than land-surfaces. "The International Committee of Weights and Measures" employ Iridioplatinum because it is "as nearly as possible, unalterable," being less susceptible to change from heat, air and moisture "than any single metal or mineral." Prices are secondarily rated from gold; because its worth is less destructible than that of any other precious metal. Law, theoretically, is by the majority, as supposedly most nearly serving the needs of "the people."

The common characteristic of these standards is constancy and it is the characteristic pre-eminently of Divine character and will—"the same yesterday, today and forever" "without variableness or shadow of turning." "Divers weights and divers measures are an abomination unto the Lord." (Prov. 20:10). "Shall I count them pure with the wicked balances and the bag of deceitful weights" (Mi. 6:11)? "Thou shalt not have in thy bag divers weights" (Deut. 25:13). What greater contrast can be than that between the Divine "should" as the measure for dealing, and the human "would?"

IX.

THE UNIVERSAL CRITERION

Gold as a material standard, represents an ideal one;—the true standard for all values:—so that prices are but secondarily rated from gold. The primary, ideal standard is utility in need; usefulness in satisfying want; want-satisfying power. (Want, inclusive of need, and measurably of desire. What I need, is for the present; what I will need, for the future; what I want, includes both. What I desire may cover all that, more or less, or may exceed it. The satisfaction of what I need, is valuable; of what I desire, may be). Want is the appetite, the craving of life, the yearning of being for support and security. John Stuart Mill says of Justice, . . . “the interest involved is that of security, to everyone’s feelings, the most vital of all interests.”—Encyc. Brit.

What promotes that security, is valuable; so that usefulness in need, is the real standard for values, of which gold is a material expression. Utility in need, then, is the true primary standard, the Universal Criterion of Values.

X.

CHRIST’S RULE STATES THIS CRITERION

We are to do by others as “should” satisfy our want in their condition. As constancy characterizes the particular standards in the departments named,—for direction, price, etc., and is characteristic of the Divine will, it must be of the general criterion. Were we normal, this constancy should have some basis in the radical likeness of all persons; such that what ought to meet the needs of one, should those of another in

like condition. But mere constancy in a standard, does not insure equitable dealing where each does as he would. The gold values might not fluctuate; the magnetic pole, vary; the scales might be exact; the measure just; yet be used by incompetence or dishonesty. Hence, the law of love is too difficult for our nature; which neither always knows, nor is able and willing to do as it should. He who said "new wine must be put into new bottles"—a new law must have a new nature;—also said, "Without me ye can do nothing," and offers with that law, the nature which acts by it. Yet, souls even if normal, being finite, cannot always know and be able to do as they should: hence are to have that nature—not independently, each for itself—but direct from the Redeemer; who will communicate to each perfect soul, the knowledge, ability and wish to do as it should. So through the brain and nerves, mind gives each organ the push and power to act. "Justice also will I lay to the line, and righteousness to the plummet." Thus this rule orders conduct by the most constant and determinate of standards. That rule wears the imperial badge of law. They who declaim that the government of Christ rests on the airy nothingness of sentimental dogma, should be silent on finding that its basal law expresses a principle reliable because constant, and constant because widespread and continuous as vital human need, and because exercised by One "the same forever."

The God of distance, direction, price, etc.,—of values—orders our dealings with others, and theirs with us, according to the standard of Usefulness in Need; of which all our departmental standards are mere derivatives; and to which all human codes having an element of true law, are but approximations.

Above the enactments and compilations of such legislators as Lycurgus, Numa, Justinian, Peter the Great, Napoleon, etc., the Sinaitic Decalogue shines, an Alcyon from the starry cluster Pleiades.

XI.

THE GOLDEN RULE DIVINE

Christ's rule bears the distinguishing mark of law. The same can not be said of the moral rules by Jewish Talmudists and Gentile philosophers, nor by any compromise between the latter two and our Lord's rule. But more than this; His, and His alone, bears the impress of Deity!

To condense into a dozen crystalline words the gist of all righteous law, so that "he that runneth may read, and the wayfaring man though a fool need not err therein" (Jer. 31:33); to stamp its purport on the understanding and the will (Is. 51:7) as contrasted with the tons of tomes of human enactments, unintelligible to the countless majorities, even when accessible, is the seal of Omniscience! The Law of Love, the law by which the life bestowed by the Redeemer acts, the law which requires always doing as we should, and which in Heaven will forever be perfectly obeyed, bears on its flashing front in ineradicable characters,—The Gist of Righteous Law; the Criterion of Criterion; even as its Author in apocalyptic vision at head of the armies of Heaven, wore the title, "King of Kings and Lord of Lords."

I compared the Golden Rule (as Christ gave it) to human enactments, as an Alcyon to lesser stars: I should have said as the self-luminous solar orb, to its opaque reflectors.

This rule, suited alike for children and for nations, is worthy of Him whose law of gravitation rules at once invisible atoms and cloud-winged nebulae wheeling their myriad-million suns in space so distant, their light scarce reaches earth in melleniums of centuries!*

XII.

REFLECTIONS

As the law which saints in Heaven must obey, is as constant to what should be, as the will of Him "with whom there is no variableness neither shadow of turning," no statement of that law can be true or safe which substitutes for that "should," what each of all mankind "would" do! In that statement of "the Law of Love" called "The Golden Rule," the recognized translations do not tend to unify Christians with Christ or each other, but to divide. The Rev. Dr. J. H. Randall in an address on Christian unity, said: "The word 'religio' means to bind together into one, and yet religion as we know it has been the most divisive force in human history." †

Is it not evident that the misstatement of God's great unifying law of love, is a main cause of the divisions deplored? and that the prompt correction of that misstatement will tend mightily to that Christian union so prevalently desired?

Would not such a foe to God and souls, and such a misconstruer of Scripture, as Satan, do his utmost to have such an unsuspected perversion of the law necessary for eternal life, that we would feel able to obey the law without coming to Christ, without being born of the Spirit, and therefore fail of eternal life? Ship

* Andromeda's light reached earth in 1,000,000 years.

† The Christian Work; Feb. 21, 1914; p. 247. (Bible House, New York.)

compasses in New York harbor are said to point awry because of the steel employed in buildings. Let us not forget that the great deceiver, though we see him not, has a mighty power to confuse and mislead with no less will and skill than when he won in Eden. Let us not forget him.

Whether the golden rule shall be so stated as to show its intent, all are interested in answering who expect to be judged as individuals. What is wrong, all mankind cannot make right. Mr. Burke said, "Not even by a unanimous popular vote can that which is morally wrong be made legally right." Mr. Lincoln, referring to Judge Douglas, said "he cannot logically say that the majority has a right to do wrong:" and our Supreme Court says: "No legislature has the right to barter away the public health, the public peace or the public morals." The people themselves cannot do it, much less their servants."†

Of course, then, no minority can make wrong to be right. Calling man or nations "Christian" does not make them so. The horrors of the Balkan war fearfully illustrate the need for international conciliation. But peace among nations or persons can never be secure till Divine law rules, for human authority will ever feel itself equal to human authority, and at times will seek its own ends by whatever means. Individual or civic righteousness is possible only in Christ. Soil or soul gives only the growths its kind of life gives.

Farmers are not satisfied merely with having their fields in good grain; but protect, cultivate and use it. A man is not satisfied merely because his nature is human, but all the more on account of its being human, trains, develops, disciplines and tries to make the best

† Clinton N. Howard, in *The National Issue*; Dec., 1913; St. Louis, Mo.

of it. Why, then, if we think we are born again, that the eternal life is beginning within us, do not we seek to protect, promote, and make the utmost of it instead of letting it stand its chances, while we turn "to the beggarly elements of the world?" Children and all should be taught that we are ever in the immediate presence of the Lord, who is a very present help in time of need, a hearer and answerer of prayer, to them who seek in spirit and in truth. The Lord wants us to believe in Him obediently, literally walking with him and humbly learning of him as if he were visible, asking guidance, protection and all we need.

XIII.

FINAL WORDS

1. Atonement being for the sins of our finite nature and through the humanity of Christ, is quantitative;—finite, limited; yet because Christ's humanity equaled that of our race,*—the atonement, and so the eternal life for which the atonement prepared, is sufficient for saving every person!

But as atonement to satisfy justice, must not violate it by sacrificing something for nothing, all atonement and so all eternal life provided, will be savingly appropriated—none will be left unused, waste, superfluous.

Since atonement and that life cannot be forced on free agents, all those provisions not appropriated by some will be offered till accepted by others; and when all accepted, "no more sacrifice remains for sin" and no more eternal life for the sinner,—no souls then unsaved, can be saved!

* The Nicene Creed says: "Christ became Man, not a man."—Truth of Christianity, p. 283.

2. The same conclusion is reached from the teaching that the saints collectively are the branches, members—compose “the body—of Christ, for when after the analogy of nature, this body of Christ attains in every part to full stature (Eph. 4:13) there can be no more growth—no addition of other saved souls! All then unsaved, must remain so.

3. The same conclusion is arrived at through other teachings of Scripture. The purpose to give souls the atonement and life Divinely provided, is not to be thwarted by my neglecting them (Is. 55:11); but will accomplish the salvation of some one. The pound or the talent I refuse, will be given to another (Lu. 19:24; Mt. 25:28). The crown I decline, another will wear (Rev. 3:11). The Heavenly banquet hall I will not enter, others will fill (Lu. 14:23, 24). The oil I refuse while it could be had, shall feed others’ lamps and I shall be shut out in the darkness (Mt. 25:11, 12).

Why all this? Because the provision is exhausted! If a magnet draws all the steel filings it can hold, it can hold no more. When the atonement and the Christ-life are all invested, they can invest no more souls. All then not saved, never can be saved!

4. Then, because God can allow none to be without having had adequate opportunity for salvation (1 Pt. 1:17; Ro. 2:11), in a moment, in the twinkling of an eye, (I Cor. 15:25) the human race on earth, and probation, cease!

5. But now, “The Spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst, come, and whosoever will, let him take of the water of life freely (Rev. 22:17). “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even

the sure mercies of David" (Is. 55:3-7). "Prepare to meet thy God" (Am. 4:12).

The striking fulfillment of many prophecies as to signs of the near approach of "The Last Day"—such as that there shall be wonders, knowledge shall be increased, many shall run to and fro, people shall be despisers of authority, self-willed, high-minded, lovers of pleasure more than lovers of God, that many shall heap up riches, etc.—indicate in the opinion of many that the coming of "the Son of Man" may be very near; when those without the oil of Salvation, cannot be saved! I can find in Scripture no intimation of any probation but in the present, the now. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh" (Mt. 24:44).

*Divine Impartiality As
To Salvation*

BY
H. M. WALKER

*February 12th
1916*

Covenants

COVENANT OF REDEMPTION

Our chance to be saved by living perfectly, being lost by Adam under the covenant of works, Christ was to restore as good a chance, thru faith in Him.

In the covenant of redemption, the Father and Son agree that the latter shall be the "Surety of a better testament," the "Mediator of a better covenant, established on better promises" (Heb. 7:22; 8:6).

NOT SELF-APPOINTED

"No man taketh this honor to himself, but he that is called of God, . . . so Christ glorified not himself to be made an high priest; but he that said 'Thou art my Son, to-day have I begotten thee. Thou art a priest forever after the order of Melchisedec'" (Heb. 5:5, 6).

THE SON'S CONSENT

"Lo, I come, in the volume of the book it is written of me, to do thy will, O God" (Heb. 10:7).

"And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day" (Jn. 6:40). "But think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away one jot or one tittle shall in no wise pass from the law until all be fulfilled" (Mt. 5:17, 18).

BY COVENANT FATHER AND SON ARE ONE

"He that hath seen me hath seen the Father" (Jn.

14: 9). "The words I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works" (Jn. 14: 10). "Ye believe in God; believe also in me" (Jn. 14:1). "Holy Father, keep thru thine own name those whom thou hast given me, that they may be one as we are" (Jn. 17:11).

THE DIVINE RECORD

"He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 Jn. 5:10-12).

"THE OLD COVENANT"

The first covenant with Adam, required him to earn immortality by perfect living, and so is also denominated "*the covenant of works.*" That they might live perfectly, he and Eve were *made upright*; i.e., with the *right*, the *nature*, and the *organism*, adequate for being eternally saved by living perfectly.

By disobedience, they lost the right and the psychic nature and organism necessary;—i. e., their "first estate;"—and the "covenant of works" was useless for them: and, under it, our *chance* for life was lost.

"THE NEW COVENANT"

Then Christ earned for Himself the *chance* Adam lost. This He *gives* everybody as a "free gift" (which we can improve or neglect as Adam could his chance): only that to improve our chance savingly, we are to believe in Christ obediently. Under this "new covenant," called also "the covenant of grace," *all* may be saved—by His life using us according to its law.

Adam is still "Federal Head" of our native-born selves, but Christ must be of our spiritual nature, to act instead of that lost by Adam.

II. "THE FREE GIFT TO ALL"

If Adam had, yet lost, a chance to be saved; and if Christ does not restore it to all, it is not true that "the son shall not bear the iniquity of the father" (Ezk. 18: 20). This chance includes the necessary freedom of will and power to use it.

"This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil" (Jn. 3:19);—not because "In Adam's fall, we sinned all;" but because we do not improve our light.

St. Paul says, "As by the offence of one, judgment came upon all men unto condemnation, so by the righteousness of one, the free gift came upon all men unto justification of life" (Ro. 5:18).

As the 15th and 16th verses speak of the "free gift," probably the 18th does. It is not the gift of eternal life,—which is conditioned on faith and is not given all, but only to those rightly believing.

Besides, if "eternal life" is substituted for "free gift," the 18th verse is "Even so, by the righteousness of one, eternal life came upon all men unto justification of life!" This needlessly repeats life in the same clause, and makes life both precede and succeed the justification permitting life. The "free gift," then, is rightly inserted in the 18th verse.

"What mean ye that ye use this proverb, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord, ye

shall not have occasion any more to use this proverb in Israel . . . The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal" (Ezk. 18: 2-4, 20, 29; Jer. 31:29, 30.)

Thus, the "free gift" is the restoration *to all* of as good an opportunity for salvation as Adam lost. "Then I restored that which I took not away" (Ps. 69:4). Also, as to that chance, Christ says: "And I, if I be lifted up will draw all men unto me" (Jn. 12:32), and Paul could say: "We trust in the living God, who is the Saviour of all men, especially of them who believe" (1 Tim. 4:10).

REMARKS

That physical death continues, and even where no sin is imputed (Ro. 5:13); notwithstanding the free gift to all, is to be coupled with the fact that at the resurrection each soul is to be re-embodied,—death being "the last enemy" to be destroyed (1 Cor. 15:26). As our depraved "flesh and blood cannot inherit the kingdom of heaven" (1 Cor. 15:50), it was necessarily "appointed unto all men once to die" (Heb. 9:27). The law broken by Adam was not only legal, but biological,—that without which life cannot be such as Christ offers: and His life seeks an organism more like His image (Ro. 8:29) than our defective bodies (Ibid. 23).

From ancient Israel till now, the Lord is charged with discriminating in favor of Adam and Eve, against us:—offering them immortality as honorable reward; but to us, as a gift.

But we are offered all love can give, plus all justice

can pay. Is immortality alone for *perfect work*, preferable to both it and reward for imperfect works thru faith?

But the gift is by imputation (equivalent to right for office by the "gift of the people").

Did Mr. R. G. Ingersoll think the prefixes of "Hon." and "Col." to his name made him "a charity angel"?

Do presidents think prefixing "Excellency" to their names as "incumbents of the highest office in the gift of the people," and taking "the oath of office," to enter into covenant with their nation, dishonorable?

Is it only by covenanting with God to be adopted as His children and heirs and brethren to Christ, that you sink?

St. Peter calls them "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. 2: 9): and Christ says in His kingdom, the greatest is servant of all (Lu. 22:27),—as the ruler of a nation, though serving all, is greatest.

Surely, the "free gift of a chance for salvation to all, shows no partiality.

III. "THE GIFT BY FAITH"

Immortality is not mere deathlessness, but also is eternally voluntary sinlessness. Under both old and new covenants, it is thru voluntary compliance with conditions,—we obeying as God directs and enables.

Scripture claims for Omnipotence, no ability to do the impossible: and none is shown by nature and reason.

Under the covenant of grace, is the doctrine of election.

ELECTION,—RO. IX.

The election of Jacob was not for his salvation, though it may have been included; but for a descent to whom to commit the Divine oracles, and from whom derive the humanity of the Son of Man.

Jacob, foreknown to have a determined will—even-
tually available, as at Peniel (Gen. 32:28),—would do
as a link in the descent; the last link of which was
the Virgin Mary, “in the fullness of time” (Col. 4:4),
“in due time” (Ro. 5:6) for the Redeemer’s work.
The Messiah must have a mighty human will, yet
available for the Father’s purpose.

If heredity influences one’s nature, His ancestry
affected His humanity—which under covenant of
works was to will and do ever as God willed (Heb.
10:7), yet by no Divine or fatalistic necessity, but
voluntarily; though directed and enabled.

Had not the choosing of Jacob been prenatally an-
nounced, it would have been credited to his willing and
running (verse 6), or to other of his works,—some of
which were infamous. Preannouncement of his elec-
tion forestalled that error.

ELECTION FOR SALVATION—RO. VIII.

God elects all foreknown so to comply with His call
that He can justly justify them (Ro. 3:26); and pre-
destinates their conformity to the image of His Son
in such sense as to be His brethren (Ro. 8:29), being
so literally “born of the Spirit” (Jn. 3:5), as to par-
take of His nature (2 Pet. 1:4) and do His works
(Jn. 14:12), thru a faith by which they do as His law
prompts (Gal. 5:6); even as branches serve their tree
according to the law of its life (Jn. 15:5).

If David prayed: 'Create in me a new heart, O God, and renew a right spirit within me' (Ps. 51:10; Jehovah commands: "Cast away from you all your transgressions, and make you a new heart and a new spirit" (Ezk. 18:31); if we cry. "Who shall deliver me from the body of this death?" (Ro. 7:24); He orders, "Break up your fallow ground, and sow not among thorns" (Jer. 4:3). As laborers together with God (1 Cor. 3:9), we are to make our "calling and election sure" (2 Pet. 1:10).

As we elect a man so available that we can use him; as plant-life is given atoms it can so quicken and mould as to use; Deity elect any one so yielding to their requirements as to be savable.

He tells the way to go (Is. 30:21), pleads with us to go in it (Jer. 2:9), and enables us to do it (Jn. 1:13): we choose or refuse (Josh. 24:15). If we go His way, He directs our steps in it (Prov. 16:9), and we must obey (Ps. 37:23); and not do as we would (Jer. 10:23).

The number to be saved cannot be increased, because He cannot save more than He can; nor diminished, because He will save all He can.

For harvests, we co-operate with nature; for office, with "the people;" for eternal life, with God.

We do not make, but submit to natural law, to get harvests; human law, to get office; and Divine law, to get eternal life.

God elects as impartially as we permit. He gives the sufficient chance, and the freedom of will and the power, *to all*.

THE FAITH REQUIRED OF US

The risen Christ is "a quickening spirit." This

spiritual life is communicable to souls only thru a faith allowing that life to take the place of the life lost by Adam, so as to direct and proportion our activities according to its own law; for a life of nature can no more be separated from its law, than gravitation from its law.

THE STATE OF HEART IN FAITH

Professor Huxley termed protoplasm "The physical basis of (natural) life." The faith required of us is the human basis of spiritual life: i. e., such a condition of our powers that the Christ-life uses them according to its law, as effectually as natural lives use protoplasm according to their laws. Such faith is a child-like submissiveness to God's will.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of God" (Mt. 18:23). "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God" (Mk. 10:14). "Verily I say unto you, Whosoever will not receive the kingdom of heaven as a little child shall not enter therein" (Lu. 18:17).

Jesus called a little child; and it went to Him, and let Him set it in the midst of them; and He said the greatest in His kingdom received it so.

The child, and Abraham (in Gen. 22:1-13), and Jesus in His Gethsemane prayer, all did as Divinely required and all were accepted:—Jesus under the covenant of works; Abraham and the child, under the covenant of grace.

So, the Presbyterian Confession of Faith says, "The Spirit worketh when, where and how he pleaseth." St. Paul says, "There is no respect of persons with

God. For not the hearers of the law, but the doers, shall be justified" (Ro. 2:11, 13).

Were it objected that if heathen can be saved without, they need no missionaries; why, then, need Peter go to Cornelius? (Acts 10:31, 35). If children are human without, why teach and train them? If grain is grain anyhow, why protect and till it?

Paul says, "When the Gentiles who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, who show the work of the law written in their heart" (Ro. 2:14, 15).

So far, is no Divine partiality as to salvation: "Who-soever will, let him take of the water of life freely" (Rev. 22:17).

Our "federal heads"—Adam of our fallen nature, Christ of the spiritual nature,—were under the hard covenant of works. We are under the remedial covenant of grace.

But there may be given another line of proof of the Divine impartiality as to salvation, as indicated by parables, sacrifices, etc., and which may require a later publication.

Meantime, instead of going with wind and tide, as if either despairing or sure of salvation, let all strive to learn of God and His Word and co-operate with His leadings as He shall give us to see and heed. But mean business; He does. Don't fool with Him. We are working out our destiny and directly or indirectly that of others.

With hope within and God above, go forward but *upward*.

IV. DIVINE IMPARTIALITY AS TO SALVATION, SHOWN BY
PARABLES, SACRIFICES, ETC.

We saw that "The Free Gift" gives all as good a chance for salvation as our "first parents" had before "the fall;" and that all believing as required, shall have eternal life as a gift; and for the service they render with that gift, shall have reward: so that God offers the utmost which Love can *give* plus the utmost which Justice can *pay*: and that election is co-operative, i. e., we are so to believe as to accept eternal life as a gift, and as to develop that gift according to its law, and be rewarded for so doing. Now a query arises:

HOW CAN AWARDS BE JUST?

Differences between persons and between their circumstances are almost endless and are constantly shifting. Acts 10:34; Although "God is no respecter of persons," our abilities and opportunities are as unequal as drifted leaves of autumn or snows of winter or sands of the sea or the desert; and our motives are as changeful as clouds and winds; and our tastes and tendencies seem well nigh as unlike as the finite can include. By what clue can justice thread its exact way thru so chaotic a labyrinth? What calculus can avail amid infinite diversities in infinite combinations, undergoing ceaseless changes?! Still: Scripture affords some waymarks by which we may attempt a conjecture not wholly visionary. Let us look at some of these, lest the fortunate be overconfident, and the unfortunate be too disheartened.

PARABLE OF THE POUNDS—LU. 19:13-21

The three pounds were given, one to each man. At the settlement, he who earned ten pounds was rewarded with *ten* cities: and he who earned five pounds with *five* cities. There is no more intimation that the men were of unequal ability, than that the pounds were of unequal value. Then, till each earned five pounds, the two men showed equal faithfulness. That the first man doubled his five pounds, is saying that he was *twice* as faithful according to ability, as the second man, and hence should receive *twice* the reward of the second man—at the least;—and he received it, in ten cities. The neglected pound of the unfaithful third man is paid him whose pound gained ten pounds. Why? Because from five to ten pounds, the first man was beyond and so was without some motives which helped him earn his first five pounds; and so was more faithful in proportion to *motive*, than the second man was; and therefore justly drew the whole neglected pound. That pound, originally bestowed on the third man as a *gift*, is *paid* the first man as a *reward*.

PARABLE OF THE TALENTS—MT. 25:15-28

The talents were given, five to one; two to another, and one to a third—"to every man according to his several ability."

At the reckoning, to him whose five gained other five, and to him whose two gained other two, *the same* commendation was awarded; for each was equally faithful according to his ability, roughly speaking.

The unused talent was not halved between them, but paid him who received and doubled the larger capital—because it takes more faithfulness, as it does more

faith, to double a larger than a smaller capital and ability; since in doubling the larger, you are without the aid of some motives* that urged to the doubling of the smaller, and the *ability*† which *easily* doubles the smaller, must be strained to double the larger.

PARABLE OF THE PENNIES—MT. 20:27

One penny was paid to *each* man:—not that the men did or had the time, means or strength to do equal work; but because when called, all obeyed with equal fidelity, despite differences of opportunity.

He who did not begin till the eleventh hour, did not because not called till then: yet went, as all went, *as soon as called*; and labored faithfully, as all did, till summoned to account.

THE WIDOW'S MITE—MK. 12:42-44

Her offering was declared more reward-worthy than the greater gifts to the treasury by the rich: not that she literally, but relatively, gave more. She was more faithful according to her means:—she gave “all her living.”

THE SACRIFICES—LEV. 5:6-7

For the same sins, the rich paid a kid and a lamb: the poor, only two doves or young pigeons. Yet the rich and the poor received the same reward,—*pardon for the same sins*;—though they did not pay and were not able to pay equally. But rich and poor were assumed to be equally faithful relative to their unequal means.

* Lord Bacon says: “Knowledge is power.” But it is the motive supplied thru knowledge that is power.

† Generals say that many who easily command a brigade cannot command a division.

In all the above cases, reward is as faithfulness in proportion to ability, etc.

THE PUNISHMENT BY STRIPES—LU. 12:47-48

“And that servant which knew his Lord’s will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.” I. e., punishment is proportioned to light neglected.

BY WHAT LAW CHRISTIANS ARE TRIED—JS. 2:12

“So speak ye and so do, as they that shall be judged by the law of liberty.” Christians being freed from “inability to keep from sinning, because the law of the life-eternal overcomes “the law of sin and death;” if they will do right (Ro. 8:2); are to be judged as those *who could have avoided sin had they cared to*. I. e., in proportion as they are unfaithful according to their ability, they are judged.

COVETING THE BEST GIFTS—1 COR. 12: 31

That we are to “covet earnestly the best gifts,” implies that our reward is to be proportioned to our faithfulness. That we are told to strive to become vessels of honor in the house of the Lord (II Tim. 20: 20-21), implies the same.

INFERENCE

Reward is to be as its recipient’s voluntary fidelity to Christ, relative to all that the recipient must struggle against. Despite all differences in ability, means opportunity, etc., etc.,—though countless and seemingly determined by blind, heartless chance, like snow

driven by tempests;—despite all this changeful, multiplex confusion, the relative fidelity of our obedience to God as He gives us to see the right, decides the reward. Thus it is, that some who are first may be last, and some who are last may be first; and “they who are faithful in that which is least, are faithful also in much.” That is why the perfecting of God’s praise may be by the mouths of babes and sucklings.*

The heart and core of personality is the will. What *we voluntarily do*, we do; and as *we do*, *we grow*. We develop along the line of our voluntary acts.

All around us, so to speak, seem to be good and bad elements of every kind and degree, like seeds from which we may choose to sow, and then look out for the harvest: or, like materials from which we may select for building the habitations in which we are to abide: or, changing the figure, each instant as it passes we stamp with gain or loss, credit or debit; and, bearing our own signature and seal, it returns for our own enriching or impoverishing. No government mint issues our currency or orders its denominations, no master controls our rewards. Each one coins his own currency, and it is legal; each decides its denominations, and they are payable. To every voluntary thought, word and act, we give value higher or lower, and as gain or loss,—God instructing and enabling, for the good.

V. DIVINE SOVEREIGNTY AND HUMAN FREE WILL

“A man deviseth his way, but the Lord directeth his steps” (Prov. 16:9). Before us are “the strait and narrow way” of light, and “the broad road” of death.

* Part of Napoleon’s defeat at Waterloo was from trusting to old generals, without motives urging younger men.

Left to ourselves, we would choose the latter every time;—our trend being that way. God's sovereignty does not permit His interfering with our freedom of choice; but does permit ensuring us "fair play" by so holding our wills in equipoise that *we* can determine to take the way of life or the way of death, as freely as Adam and Eve before their "fall" could do! This was in God's "free gift." If not: when ancient Israel complained that the Lord's ways were "not equal," but gave them a poorer chance for salvation than He gave the first parents; where is the moral and logical equity of His reply, "Are not my ways equal, O house of Israel? Are not your ways unequal?" And where is the justice in saying that we are condemned for not choosing "light"? (Ro. 5:16-18; Ezk. 18:1, 2, 19, 25, 29; Jn. 3:18.)

But though we are by Divine enabling free to choose the way of life: not only does the Lord direct our steps while we are in it, as Proverbs say; but *we cannot direct them*, and hence *cannot go that way, except as we walk as He directs*. This means that even if we choose the way of life, we cannot go in it by doing as *we would do*; but only if we do as *we should do*, which is to go as *Christ directs*! We are not merely to come to Him, but follow after Him, as well. We are to choose to build on the rock Christ Jesus and not on the sand; but we must take heed *how* we build, for every man's work shall be tried as by fire and he may suffer loss (Prov. 16:9; Jer. 10:23; Ro. 8:1; 4:8, 14; I Cor. 3:11-15).

Even without Scripture it should be apparent that creatures unable to see *one second of future*, must be unable to see *the eternal future* well enough to avoid thruout its ages the death which may lie in ambush at

any moment of duration, at any step we take! Do not forget that it is conditioned that life to the eternal in the gospel-saving sense, can neither act contrary to Christ's *will in souls*, nor be thrust on them *against their will!*

Of the myriads of natural lives, vegetable and animal, not one acts in any other way than its own (i.e., by any other than its own law). Thus the pine life does not and cannot be forced to act in any way except to grow a pine (e. g., cannot act so as to grow a poplar, a walnut or even a hemlock or a cedar). By all analogy, then, the eternal life—Christ's life—always acts only as it *should, acts sinlessly*; and so does not, cannot, and cannot be forced to act *as we would act*; except when we act as He directs. All this signifies that though *we choose* to go the way of life, we cannot go that way *unless we go as Christ directs our steps; we cannot go "just as we please"*; the eternal life can act *only in its own way!* When we do not conform to its way of acting, i.e., do not walk as Christ directs, *that life does not act in us at all*, and we are not being conformed by it to His image!

Hence, we see that without respect of persons, our salvation—*our reward*—is to be as our faithfulness in proportion to our light, ability, etc.

THE BURIED TALENT AND POUND—MT. 25; LU. 19

"It is better to wear out than rust out," does not apply to spiritual gifts: they increase by wear, and cease by rust. *Equally* the unused *talent* or *ten talents* dwarf into cipher. Value is in use. A thing is worth to us the use we get from it. One will get use where another will not. "He that is unfaithful in that which

is least is unfaithful also in much." "In as much as ye did not unto one of *the least* of these, ye did not to me." To waste a seed wastes all that would come of it. Also, "he that keepeth the whole law yet offendeth at one point, is guilty of all;" for he has defied their common authority. Spiritual gifts—as many others—are based on a common principle as beads are strung on one string. The importance is in the principle; as the support is in the cord. The loan of one talent permits the discovery and utilizing of that principle as surely as ten talents could, and the servant could learn obedience and finance with one talent as with ten; and would be rewarded according to his faithfulness, and not according to the amount of capital intrusted.

There are microscopes* thru which the edge of a razor seems broad as a man's hand; and telescopes by which you could read ordinary print, a clear day, thirty miles off, and the stars are revealed by hundreds of thousands. Between and with those extremes there is not a body exempt from one common law. The most inappreciable atom—nay, ion,—and the most stupendous star and far-reaching galaxy obey it! Hence, Isaac Newton was as able to detect the law of gravitation by the dropping of an apple, as by the motion of the sun—1,300,000 times the size of our earth,—or as by "Alcyon which blazes with the luster of 12,000 of our suns." Had he done as the man who refused his talents, because it was not ten, Newton might not have descried the law which holds unbroken dominion thruout physical creation. It was because the same cord sustains all the beads, the same au-

* "Ecce Coelum."

thority enacts all the commandments, the same law rules the apple, the sun and Alcyon, that Sir Isaac discovered and defined that law thru what was small; and his reward would be for discovering and enunciating the law, regardless of the size of the body by which he did it.

Did not Watt as surely learn the expansive power of steam by its lifting the lid of a kettle, as if he had seen it clear the throat of a gyser, blow the cap from a volcano, or shatter and core an island? West rose to the presidency of the British Royal Academy of Arts as certainly as if he had not made his first paints of the juice of berries, and his first brush with fur from puss; and Franklin as truly identified lightning with electricity by his kite, cord and vial, as had he all the apparatus of recent electricians.

Therefore, let us be content with what we have,—content to do the best and utmost with or inspite of it, possible (Heb. 13:5). Here note that a disposition to disregard *right conviction*—to brace against it,—does not so much indicate that we have a head, a mind, a will “of our own” and are not to be whift by every idle whim or would-be master; as it indicates that we are so near the limit of our being and the cessation of our growth in that direction, that it is hard for us to stretch to the requirement of that conviction! The growing period is the yielding period; and the direction in which we yield is that in which we grow; and when and where we cease to yield, we cease to grow and set down a stake which says to our being, “Thus far shalt thou come and no further, and here shall thy proud waves be staid!”

God offers a nature that pulls toward the highest

and everlasting riches. But unless we yield to its pull (its convicting), we will not grow to reach them.

Boats drifting with the current can ascend against it, not by developing wind or steam, but by receiving and yielding to wind or steam. When we get beyond right instruction, we are at the limit of right growth. Even for secular success, "he that harkeneth to counsel is wise." Of what avail was it that the Titanic was the champion passenger steamer of the oceans, if recklessness must speed her among iceburgs?

Saving Faith

BY
H. M. WALKER

SAVING FAITH

As "He that believeth shall be saved, and he that believeth not shall be condemned"; and "Without faith it is impossible to please God", it is indispensable.

As infants are such as enter the kingdom, and *we* cannot, without becoming as they; what is their faith?

As "If any believe", the works Christ does, they shall do; and they who enter the kingdom "do His Father's will"; the infantile trustful compliance is faith. (If all died infants, all would be saved).

Infants are not accountable; free moral agents are. Salvation is not enforced, but by suasion.

To be saved, we must be conformable to the likeness and image of the Son of God through a life or nature of His type.

It is characteristic of life as we know it, to tend to embody itself, after its own type or image, in and functionate by (i. e., use) any substance or media available for such use.

Thus: vegetable and animal lives conform (embody themselves in) such substance as avail for those lives—one, perchance to grow a tree, and one an eagle.

Perhaps more dimly but no less truly, we see the same tendency where a man influences others available for his purpose, so to conform to it as to serve him in it.

This is seen not only where he appropriates armies to effect his conquests, or a government uses functionaries; but where anyone acts through others—a merchant, by his clerks; a manufacturer, by employees; a farmer, by helps.

God's offered gift is *Eternal Life*; and, as this na-

ture inheres in no other humanity than that He prepared in Christ, we must *so* believe, i. e., must have *such* faith in Him,—be *so* available for His use,—that He (who “is a quickening Spirit”) can conform us to His “likeness and image” (His type) till the works He does, we do,—as the fruit a vine bears, its branches bear, or as the organism the oak-life vivifies is an oak.

Earthly particles must be in such a state that life can quicken them into living bioplasm to be moulded into a plant—root, stalk, limbs, etc; i. e., the life incorporates itself in early substances *so* yielding that it conforms to its image and uses them.

Equally: the Christ-life incorporates itself in human souls *so* believing that it transforms and uses them.

Tho’ Adam was created able “to work out” his salvation, he could do it only by spiritual life; for in losing that life he lost that ability; and he lost that life in voluntarily disobeying God, i. e., lost the life in losing *the faith*. We must have faith for life and salvation.

Even Christ, who “worked out” His *human* salvation, did so by the spiritual life through faith in God—a faith by which the Son of Man ever did what pleased His Father, and gained immortal life inherent in Himself, and power to give it to others.

Therefore faith is the *only* medium through which we can *regain* spiritual life.

We must have *such* faith that the spirit of Christ can work in us to do as He sees is necessary for salvation.

In the realm of force: the movements of many ions are confined by some means within an atom; and the

motions of many planets by a general force are restricted to the solar system.

In the realm of life: the activities of many bioplasts are controlled by a general life to form and act within an organism of its type.

Scripture joins analogy by representing that the many human powers (faculties) were dominated by a general spiritual life to constitute and act within that composit, physico-psychic organism—primal man,—in the image of God, the Elohim!

Scripture indicates science by representing that when man lost that spiritual life, he died; tho' his parts continued to live and act, but not so as to satisfy (fill the place of) the lost life.

Scripture is with science in representing that after (general) *death*, the still-living parts of an organism may be so grafted into a not too dissimilar living organism as to live and functionate by its life according to its law—the ingrafted vegetable *scions*, animal organs or human *souls* now acting by the general life of the normal organism into which they were transferred; not with that life independently inherent in themselves, but imparted to them as life of a vine to its branches, or as authority of a government to its officials..

After “general death” (corresponding to the spiritual death of man), parts of plants or animals—native or grafted—of course may die (“elemental death”); but souls living by a life which is *eternal*, as Paul lived, can never die.

They are kept through faith by the power of God; Christ declaring “Because I live, ye shall live also”; “My Father who gave them to me is greater than all,

and none is able to pluck out of my Father's hand."

"This is the record: that God has given eternal life and this life is in His Son; he that hath the Son, hath life; and he that hath not the Son of God, hath not life."

As primal man's general death was loss of spiritual life, our escape from death must be by recovering spiritual life; which must be by being quickened by that life (born of the Spirit) *through faith*.

Saving Faith presents two phases. One has its analogue in the *business* world, in our covenanting with a man to do as he requires. We are to enter into everlasting covenant with the Lord to do *by His enabling as He dictates*.

If our faith-pledging to obey the Lord stops where it stops with a man, viz., by our agreeing to serve as we ourselves are able, then we serve the Lord only with our own abilities, and our service, however faithful, is *our* righteousness, "the works of the law", "the deeds of the law", "*Morality*"; just as if we were working out our salvation under the "old covenant of works"; whereas we are to work out our salvation by "the new covenant", "the covenant of grace" by which we serve not with our own unaided powers *alone*, but as "laborers together with God" we work out our salvation as He worketh in us to will and to do of His good pleasure, working what is well-pleasing in His sight.

This kind of service is called "the works of faith", or "holiness"! Its merit is that of "the righteousness of God" which is "the righteousness of Christ": as truly as the service branches render in bearing grapes, is not exclusively that of the branches, but of

the vine acting by and in them.

Paul says: "I am crucified with Christ" (I kill all my variance from God's will); "nevertheless I live". As if substance could say, I am dead to the inorganic state, but live, yet not I, but liliaceous life lives in me; Paul says "yet not I but Christ liveth in me; and the life I now live, I live by the faith of the Son of God"; i.e., "I live" according to the covenant of grace, according to which *His faith* is pledged to save, and mine to co-operate.

In the covenant of grace, the faith of the Father and Son is pledged to regenerate, give spiritual life to all so believing as to make it possible. Paul so believed, and was living by that life.

The second phase of saving faith finds its analogue in the *natural* world, in *bioplasm*—which is neither solely matter nor solely life, and is in a state to be conformed to the quickening life's type, plant or animal.

(Neither the business world nor natural world gives more perhaps than a partial analogue to saving faith, but illustrates).

In bioplasm, atoms powerless themselves, are conformed to the type of their life; so that, as Christ refers to them, "Tho' they neither toil nor spin", their life may form them into a lily or a bird. Natural life (not soil) toils. Spiritual life and its quickened soul cooperate.

To all souls in the condition required for saving faith, power is given to become children of God, "partakers of the Divine nature", of the "fullness" of Christ. Natural life gives atoms power to become plants.

The "new man", "new creature", "inner man", "born of the Spirit" in the soul, seems to be "the one new man" that Christ makes in himself of twain (i. e., of the dead soul and the living spirit) as truly as a tree is a new thing made of life and matter. Natural life starts a new thing, a plant, in the *soil*; spiritual life a "new creature" in the *soul*.

Plant life selects from soils only elements it can use; and spiritual life from souls, only qualities it can use. The rest of the soul, like the rest of the soil, remains *dead*.

It is the "new creature," the "new man," in the soul, which is said to be "born of the spirit" or "born of God", and to be a child or son of God; and which is said to be "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever"; and which is said to receive of the fullness of Christ and grace for grace, and to partake of the Divine nature.

It is of this "new man" in the believing soul that it is said, "Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin"; and, "Whatsoever is born of God overcometh the world".

A man's identity is or accompanies his will. Not till he is voluntarily entirely and fixedly subordinated to the Spirit of Christ, is sanctification so perfect that the man himself never sins.

We must not confound what Paul terms "the old Adam" with "the new man". Of the former, Paul said, "in me, that is in myself, there dwelleth no good thing".

Paul sinned, but the "new man" whose life was the spirit of Christ, did not. That spirit, like a "refiner

of silver," draws from souls the qualities that reflect its image but leaves the dross; draws the powers it can conform to its sinless law; as plants, what they can use.

Satan tries and gets some to think or else pretend that if they are regenerate, they neither do nor can sin; or else that they are so freed from under the law that they may sin as much as they please with impunity.

But the Bible facts are: if a person who sins exercises the Divinely required faith towards God and, of course, towards Christ, he will so repent of, confess, strive against, and (where possible) make reparation for his sins, and so determine to cease from all sin, by Divine enabling, and to do only and always as the Lord requires; that the atonement made for sin will apply to that person, who the same instant is *re-generated* (a "new creature" whose life is the spirit of Christ beginning in that soul). As the instantaneous act of quickening required faith, the progressive process of sanctification—conformation to the image of the Christ-life—also does, and as Paul says always will.

The atonement which, on condition of the required faith, applied for the remission of sins at regeneration; on the same condition being met, applies for forgiveness of sins after regeneration.

But some things must especially be noticed. The forgiveness from first to last applies only for sins which are past. "If I regard iniquity in my heart, the Lord will not hear me"; shows no indulgence for or extenuation of sin, past, present, or future. We

must have that faith—so do and be—which meets the conditions on which Divine faith is pledged to save!

Paul represents regenerate souls as founded on Christ; *then* says, “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man’s work, of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire” (1 Cor. 3: 12). “If we believe not, He abideth faithful; he cannot deny Himself” (2 Tim. 2: 13).

The free agent who fully enters into saving covenant with God, will be saved, as certainly as a being who has human nature is human. In either case the recipient of the nature should make the most of it—*use* and the reward will be as the *use*.

Paul’s saying, “the law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death” (Ro. 8:2), means that the spiritual life emancipates him from bondage to sin, makes him free to do as the law of the spiritual life in him requires,—*not free to sin*. “Christ hath redeemed us from the curse of the law” (Gal. 3: 13) does not mean we are free to disregard the Decalogue, letter or spirit, Christ acquitting and exonerating us; but that He earned and offers to us the right and power to escape from inability to ability to live according to His law which is the Decalogue, and requires ever doing *as God sees should be*.

This obedience is impossible while we are in the

state of general psychic death described in Romans, *chapter seventh*; but is possible in the state described in Ro. 8: 1-2, where the soul is "born of the Spirit" (Jude 3), by being "grafted" into Christ (Ro. 12.) who is a quickening Spirit (1 Cor. 15.). It is then that the soul receives "the glorious liberty of the children of God" (Ro. 8:21), not to live in sin, but to "so speak and so do as they that shall be judged by the law of liberty" (Jas. 1:12.)

It is as if branches which, broken from their tree cannot functionate for it, by being grafted back into the tree, are *freed* from their disability; and, because living by the life of that tree, can begin to functionate—live, grow, etc.—according to its law.

We need not delude ourselves by believing that if we so enter into covenant with the Lord as to be born of the Spirit, we are free from His law and He will atone for us. "God is not mocked. Whatsoever a man soweth, that shall he also reap"—*in or out of Heaven!* Regenerate souls are free from necessity to obey the law of sin; but not free from the law against sin.

But to go back: I said *saving faith* has a phase like the faith by which we agree with a man to serve him; for we covenant with God to do as He requires; and another phase is a state of soul or heart suggestive of bioplasm, which is living matter conformable to the type of its life, because in that state the soul is conformable to Christ's image. Service solely under the former is that of *servants*; but under the latter phase one's service is that of a *child* under "the power of an endless life", of Christ-like characteristics.

SCRIPTURE DEFINES SAVING FAITH (HEB. 11:1)

"Faith is the substance of things hoped for, the evidence of things not seen".

Legally; it evidences agreement of the believer's faith with the Divine, as to the obligation and right allowing him to become a son of God, through entering into covenant with God.

Biographically; it substantiates the promise as to the birth of that spiritual son in the soul, since the life-giving power to become a child of God, and the right to become one, are given together.

We secure *right* to spiritual life, and that *life* only by faith, as surely as magistrates get their official rights *only* by covenant with the people, and as surely as soils gain power to grow plants *only* through bioplasm.

In saving faith are combined for Christ: all obligation attributive covenant exacts for grantors, with all availability nutrient matter affords its bioplasts; for in that faith are such agreement with Him as to partake of His right, and such availability for Him as to partake of His nature.

In deriving right, the powers of the grantee are subservient to the purpose of the grantor.

In receiving life, the atoms are subservient to the life-principle.

Yet neither those powers nor these atoms are more subservient than is the soul to the Spirit of Christ in experiencing reconciliation and regeneration!

It has been shown (*Salvation of Free Agents, C.*) that covenantal and bioplasmic functions are sufficiently compatible to coexist and cooperate simultaneously; and it is the Son of God who says, "He

that believeth on Him is not condemned" (Jno. 3: 18) : and "He that believeth on the Son hath everlasting life" (Jno. 3: 36) ; and "He that heareth my word and believeth on Him that sent me, . . . shall not come into condemnation"—(Jno. 5: 24), i. e., the *right* and *life* are inseparable.

In the act and instant of one's meeting by Divine enabling, the conditions making it possible, Deity are self-sworn to give *right* for eternal life, and that *life*; i. e., *justification* and *regeneration*.

Saving faith is the bioplasmic state of the heart or soul-powers in which that life uses them according to *its own law*—which is ever to do *as God sees should* be.

To believe savingly, is to put or hold, by Divine enabling, one's heart or powers in that state.

In the paralytic's so believing that he stretched forth his arm as Christ ordered, it was healed; and when the blind man washed in the pool as ordered, he saw.

It was not that the trifling acts exacted had healing virtue; the faith was not in them; it was in *Christ*—a voluntarily unconditional surrender to do His requirement, however trivial and useless.

Free agents are to exercise repentance towards God—the Supreme Ruler; and faith towards Christ—the Atoning, Quickening Spirit.

Believe that the covenant-keeping God who cannot, will not lie, will keep His promise to give life and salvation if we meet the conditions making it possible, and believe that the offered life and salvation are worth the trouble necessary for our meeting those conditions *as He directs and empowers*.

To "*come to Christ*", is to come to His terms; to "*follow Christ*", is to continue to keep them.

We are to enter into covenant with Deity as sincerely as an honest candidate does with the people; and stand to it in as good faith.

Does an *honest* man when he is elected and has taken the "oath of office," think *that* is all, except to receive its honors and salary? and pay little or no attention to his duties of office?

And does an honest man promise to do the will of "the people", yet mentally intend to do so only so far as he pleases?

President Lincoln said, "We may deceive all of the people some of the time, and some of the people all of the time; but we cannot deceive all of the people all of the time." We may add, that *we cannot deceive God any of the time!* and as we sow, we reap!

Faith is to be in Christ—not in men; and we are to learn from His Word, and be led by His spirit, and not by our own or others' ideas and likes. We are to follow even Paul only as He followed Christ.

Do we not vary too freely from the "Word of God"? Must we turn from His plain teaching that He divided the upper from the lower waters by an *expanse*, to the heathen idea that the division was by a solid partition? Or from the teaching that "the things seen were not made of things which appear", to say that He "created all things out of nothing"? And from the teaching that the Flood covered "all the high hills under the whole heavens and the mountains", and teach that it was only an area including possibly a 12th to a 15th of the high hills and mountains "under the whole heavens"?—yet hold that God, who called a

part of the high hills "*all*", afterwards slew Ananias and Sapphira for calling *part* of their property, "*all*"? And some deny or doubt the "immaculate conception" by the Virgin Mary.

At least some of these denials of God's Word are claimed to be by scientific sanction.

As to the last case referred to above: an article in *McClure's Magazine Jan., 1912*, by Burton J. Hendrick, "On the Trail to Immortality", shows the dictum of science. Referring to the belief held till recent years that "the union of the sexes had been regarded as an essential preliminary to the production of nearly all forms of animal life", he adds: "Dr. Loeb upset this well established idea by producing certain marine animals such as sea-urchins and starfish from unfertilized eggs" . . . "In many other similar experiments Dr. Loeb has demonstrated that the medium in which the animal grows can bring about tremendous changes" . . . "It may be assumed," says Dr. Carrel, in discussing the bearing of this experiment on the general problem," that the facts discovered by Loeb in the lower marine organisms are the expression of general laws which control the development of the tissues and organs of the higher animals as well."

As to the extent, etc., of "The Flood of Noah": its restriction to the region of Ararat, thought to be established by Hugh Miller and now so widely accepted in and out of the churches, is not sustained.

Science declares there is water enough in the atmosphere alone, now estimated at 100 to 200 miles high; or in the oceans alone, for the universality and depth of the Biblical flood; and also that there are underwaters, "fountains of the great deep" which might

add their quota. One flood-period was at close of the glacial epoch. But a second flood occurred some thousands of years later when the great mammals preserved in Siberia are supposed to have perished. An examination of their blood shows that they were drowned. It is between these two flood-periods that the earliest traces of man are found.*

That the flood age of "the uppermost gravels" is found to be the same in both hemispheres, and that "from the Arctic Circle to Cape Horn", "a flood destroyed the larger animals and the early race of men who belonged to the rough stone age" (Ibid 41), and that Aetna and other volcanic cones older than the Noacian Flood "are of such consistency that they could have been gradually submerged time and again without leaving for our day any marks of water action" (Ibid 61), also show the flood was world-wide.

Now, Saving Faith is in Christ, and not in such things as the universality of The Flood of Noah; but I refer to this and other such Bible-teachings, because denying or questioning them tends to prevent saving faith. We are unlikely to trust as a *Divine* text-book on salvation, a work we think false in its other statements. We are disinclined to confide our highest and eternal interests to an author we think more senseless or ignorant, or untruthful than average, intelligent, moral man. Can he be God? Will we forego what *we* wish for *his* claims?

Satan knows what he does when now he has us doubt, or else corrupt Scripture, and now pretend that the Lord never meant it should be truthful *except as to spiritual things!*

* "The Deluge."—L. T. Townsend, D. D., S. T. D.

Again I quote Hendrick (McClure's, Jan. 12).

It is said the human body "is a universe of cells", and that, tho' they live after "general death", all at length weaken and die unless supplied with proper media. But each kind of cells have their own medium; and only media for a few of the kinds are yet known.

"Dr. Carrel has discovered that certain proportions of distilled water in the "medium" rejuvenate certain tissue, such as the spleen, the heart and the liver of the embryo chick. He found, however, that the same proportions of distilled water that "activated" the spleen, did not produce the same effect upon the heart and liver. Again, that certain proportions of salt stimulated skin tissues, while it had no effect upon other organs. These variations seemed to indicate that each kind of animal tissue had a particular kind of medium in which it would grow best. Let us take the human body, for example. If Dr. Carrel's theory is correct, one medium would revivify the heart, another the liver, another the nervous system, another the skin and so on. As the body contains an almost endless variety of cells, an almost endless variety of media would have to be injected. Even though other difficulties did not present themselves, as they unquestionably would, the human mind would soon get lost in the complexity of this problem".

If "the human mind would soon get lost in the complexity of this problem" of even rejuvenating the material cells, how about not only rejuvenating these, but the immaterial powers of a human being? And how about not only rejuvenating, but keeping them rejuvenated and rightly directed eternally,—as the soul's salvation demands?

Do we not need Omniscience at the helm? What do we mean by insisting on printing Christ's command (Mt. 7: 12) to require us always to do *as we would that we should be done by*, and adding, "for this is the law and the prophets"?

God requires us to live as we *should—ought to and must*—to meet indispensable conditions, and *that, only His omniscience can know.*

317

A Critique

BY
H. M. WALKER.



A Critique

STATEMENT

In "Science and Christian Faith" ("Fundamentals," Vol. IV, pp. 102, 103; "Testimony Publishing Company," 808 La Salle Ave., Chicago, Ill.), Rev. James Orr, D.D., of "United Free Church College," Glasgow, Scotland, after refuting the older theistic evolution—adjusted to the Darwinian hypothesis of slow variation—says for the *new* theistic evolution now superseding the Biblical doctrine of the creation of Man: "Here, however, while it must be conceded that evolution is not yet *proved*, there seems a growing appreciation of the strength of the evidence for the fact of some form of evolutionary origin of species—that is, of some genetic connection of higher with lower forms."

Of "The slow and insensible rate of the changes by which new species were supposed to be produced," Prof. Orr says: "Instead of this the newer tendency is to seek the origin of new species in rapid and sudden changes, the causes of which lie within the organism—in 'mutations,' as they are coming to be called—so that the process may be as brief as formerly it was supposed to be long. 'Evolution,' in short, is coming to be recognized as but a new name for 'creation,' only that the creative power now works from *within*, instead of, as in the old conception, in an external plastic fashion. It is, however, creation none the less."

CALLING EVOLUTION CREATION

These processes have so long and bitterly been contrasted as such that whichever is true, the other is false; that to say "Evolution is coming to be recognized as but a new name for 'creation,' only that the creative power (not a personal Creator, but an impersonal *power*) now works from *within*, instead of, as in the old conception, in an *external*, plastic fashion; yet is creation none the less," is confusing to those not adepts in distinctions for making opposite extremes identical.

The old meanings and uses of words still haunt them, and give out an atmosphere of perplexity. If I said: Satan is coming to be recognized as but a new name for Christ, only that the saving power now works from *beneath* thru sin, instead of, as in the old conception, from *above* thru faith, yet is Christ none the less, some of the old meanings, tending to confuse and misdirect, would remain.

If, referring to "would" in our English of the Golden Rule (Mt. 7:12), I say: *Would* is coming to be recognized as but a new spelling for *should* only that the directive power now comes from the *man*, instead of, as in the original conception, from the *Deity*, yet is *should* none the less, a bewildering fog might exhale from old truths and significations. As Joseph Cook might have said, "It is best to have clear ideas." As Paul taught, we are not to forget the welfare of others. The masses have no means and opportunity for being critical. A "dead-line" should be plainly exposed, unless our aim is to kill. In doctoring the phraseology of "The King's Message," we are not to impair its intent.

While "evolution is not yet *proved*," it is premature and illogical to assert "the *strength* of the *evidence* of the *fact* of some form of evolutionary origin of species—of some genetic connection of higher with lower forms."

CREATION AND SCRIPTURE

The old idea that Man—corporeal and psychic—was *created*, appears consistent with all original Biblical teachings relating thereto. E. g., Man—male and female—began spiritually a son of God, in His "likeness and image," and capable of eternal salvation; but, lapsing from the conditions for that, died spiritually; that is, as a son of God (Gen.); and cannot now meet the conditions for salvation except by being spiritually renewed, requickened, born of the Spirit (Jn. 3:3, 5): by Christ who is now "a quickening Spirit" (Cor. 15); who prophetically said, "Then I restored what I took not away," viz., spiritual life; (Ps.) i.e., Christ's sacrifice was made necessary by the "fall" to recover mere spirituality, or, otherwise, was a needless, useless agony. His mission was to give spiritual life. If we have Christ, we have that life, but not without (I Jn. 5:11, 12); because without we "can do nothing" (Jn. 15: 5). "For the carnal man" is spiritually dead, cannot keep the spiritual law—i. e., meet the conditions for salvation (Ro. VII). Yet by giving that life, its law overcomes and frees from what causes spiritual death (Ro. VIII: 1, 2); as branches receiving life from their vine, also so receive its law as to bear its fruits (Jn. 15:5; 14:12).

"I will put my law" (the biological law by which His life acts) "in their heart" (Jer.). "A corrupt tree cannot bring forth good fruit" (Mt. 7:18). "What is born of the flesh, is flesh; and what is born of the Spirit, is Spirit" (Jn. 3:6). Those born of the Spirit by its law, will be conformed to Christ's image, which was lost by sin, and will be His brethren (Ro.) "There is one flesh of man, another of beasts," etc. (I Cor. 15:39). Each "after its kind" (Gen. 1:24). "Life is in the blood": "all nations are of one blood" (Acts): its corpuscles differ from all others. Children of God are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:13). Paul, naturally as unable to keep the spiritual law insuring immortality, as a dead body is (Ro. VII); when spiritually quickened, could say, "I live; yet not I, but Christ liveth in me" (Gal.). Those spiritually quickened are in Christ's kingdom (Col. 1:13). Thruout the original Bible, all is consistent with the *old* idea of Man's direct creation. It is true that our substitution in the Golden Rule (Mt. 7:12) of what we "*would*" *wish*, for what the Lord sees we *should wish*, implies that He sees we naturally have the germ of all needed for salvation, if we only develop the germ by dealing as *we* would wish. But the substitution and implication are by Satan, and antagonize the known intent of Scripture. All our righteousness is as filthy rags (Isa.).

The *spiritual death* of Adam left his psychic powers as *general death* of a body leaves the parts of that body—unable to restore or to take the place of (obey the law of) that lost general life. St. Paul's spiritual life was to his native powers as general life of a body

to the parts of that body. The original Scriptures are *self-consistent*, if Man was "*created*." The old and the new theistic evolutions are glaringly inconsistent with many Biblical teachings.

THE OLD AND THE NEW THEISTIC EVOLUTIONS

I see little reason for Christians preferring the latter to the former, save that the *new* (*evolution* by leaps) permits a quicker and more recent introduction of man, and one to that extent less inconsistent with the Bible than the *old* permits; but with no *better* regard for the Bible than the old evolution exhibited, and solely because they think *science allows* the change from gradual to eruptive evolution.

By both evolutions, the Bible stands a bound and guarded culprit, before the bar of Science, charged with lying. (It is not strange that a theistic evolutionist gives his grounds for belief as to a God, without drawing from the Scriptures, which he quite ignores except to fling at some points in the old-time theology).

The *old* had one advantage over the *new* evolution, in that the "theistic" advocates of the former hilariously boasted their vaster admiration of a God who, instead of *promptly* making a good human likeness of Himself (as His "Word" represents), exhausted all past eons in botching up a wretched caricature (Emerson calls it "man in ruins"), "full of wounds and bruises and putrefying sores from the crown of the head to the soles of the feet," and with a heart "deceitful above all things and desperately wicked!" (This, possibly, as they would admire and prefer an architect so deliberate that long 'ere his structure was

complete, it were mostly decayed; to a builder who would speedily erect a wholly new and perfect house! The traits not one sane man in a billion would tolerate; the *old* theistic evolutionists erected into what was greatly preferred to the God of the Bible! Were those traits visibly and tangibly expressed, would they give a less hideous conglomeration of shapes than characterize some Hindoo idols?! And this "man in ruins," whether evolved by the old or the new fad, from inferior forms—each *not* "after its kind,"—are we to regard (on the authority of Genesis) as a "likeness and image" of Deity which He himself pronounced "good"? What, then, must "Heaven" be? Who wants to go there? or trust their dying child to such a God?

AS TO THE NEW EVOLUTION

Inspiration says God endowed Man with spiritual life; that Man spiritually died;—must be reindued spiritually—to be saved. "Renew within me a right spirit." "If any man have not the Spirit of Christ, he is none of His." To talk of "the evidence" (the professor does not name it) "for the fact" (what *facts?*), "that is of some genetic connection of higher with lower forms," begs the question—which is whether there is such evidence?

("He claims to speak not of varietal, but of special form or kinds.)

The chief difference most would see between the old and the new theistic evolutions, is the difference between gradual and rapid variation—the latter allowing a speedier and hence later introduction of the human "likeness and image" of Deity—permissive of

a higher estimate of Deity than if the "likeness and image" began in a polyp, ascidian, ape, or the like. In both the *new* and the *old* beliefs, variation appears to be called evolution; and evolution is affirmed to be "creation none the less." The old discarded form of theistic evolution was just as *positively* declared true as its new successor is! But what next?

WHAT DOES SCIENCE SAY?

Long ago a little work, I think by Jevons and Agassiz, taught that embryos seemingly alike, yet productive of different species, must be virtually different. (Charles Darwin had appealed to embryos).

Later, Prof. Louis Agassiz wrote: "As a palaeontologist, I have from the beginning stood aloof from this new theory of transmutation now so widely admitted by the scientific world. Its doctrines in fact contradict what the animal forms buried in the rocky strata of our earth tell of their own introduction and succession on the surface of our globe."—"Nat. and the Bib.," 241; by J. W. Dawson.

President Warren quotes Wilson: "The speck which remains an amoeba, has no power of evolving from its substance a higher form of life."—"Paradise Found," 413. Dr. J. W. Draper says: "The acorn can only produce an oak."—"Intel. Devel't," 2d Vol., 401. Prof. Huxley "admits that there is no gradual transition" of species.—"Blending Lights," 131; by Dr. Fraser. Prof. L. T. Townsend quotes Prof. L. S. Beale: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature, through evolution or by any other process."—"Collapse of Evolution," 49.

Prof. Henry Drummond says: "The door from the inorganic to the organic is shut, and no mineral can open it: so the door from the natural to the spiritual is shut, and no man can open it."—"Nat'l Law," 62, etc.

Dr. Newman Smythe says: "Each species has its specific number of chromosomes which regularly recurs in the division of all its cells, and from which no variations are known to occur. A specific, unmistakable sign of the way in which life is to go, has been put by nature far away towards the beginning and in every least egg. . . . By means of certain minute particles of matter, and their arrangement within the nucleus, the question is already settled for each egg into what it shall grow,—a thread of grass, a worm, a deer, a bird, a child. It is a well ascertained fact that in every species of plants or of animals, the direction of developing life which has once been taken, is never afterwards missed; . . . the right ways of growth for that specific form are followed with unerring combinations of cells, and with sure arrangements and coordination of the developing parts."—"Through Science to Faith," 60, 71.

Jordan and Kellogg, mentioning that the number of chromosomes for any species is *constant*, add: "Thus in the common mouse there are twenty-four, in the onion sixteen, in the seurchin eighteen, and in certain sharks thirty-six."—"Evolution and Animal Life," 253.

Hence, there is *no* "evidence for the fact of some form of evolutionary origin of species—that is, of some genetic connection of higher with lower forms!" and theistic evolution, "*old*" or "*new*," is *not* "creation none the less!"

If there is "an evolutionary origin of species, a genetic connection of higher with lower forms," then the *first* human being had a mother that *was not* human, or else *was* human. If the *former*, science says the mother and her child had no genetic relation to each other, and she was not her child's mother!

If the mother of the *first* human being *was* human, then science says her child was not the *first* human being, since child and mother had the same number of chromosomes!

Thus, science kicks evolution, old and new, out of court; and says of "creation," "I find no fault in it!"

Prof. L. T. Townsend quotes "*Thoughts on Evolution*," by A. L. Gredley, A. M.: "There are millions of protoplasmic vegetable cells everywhere about us, each one capable of receiving a life principle, but only from its own peculiar source and then its potency is confined to development only along its own peculiar line. The protoplasmic cells on an incipient corncob cannot be fertilized by the pollen of the rose. They must be fertilized by pollen from the corn tassel, and then they will appropriate the nutriment brought to them by the parent stalk and develop into corn and into nothing else. Other flora will receive their life principle from other sources, but each from its own and exclusive source and will develop along its own line and no other."*

Townsend adds: "Likewise in the animal kingdom the same phenomena are noticed. There are five hundred species of trilobites that through millions of

* "Collapse of Evolution," p. 30, by Prof. L. T. Townsend, D. D., S. T. D., M. V. I.

ages, .. . not only brought forth each after its kind, but not a fossil has been found by the palaeontologist indicating that a single individual of any of these species ever produced anything but a trilobite. The same may be said of the nine hundred extinct species of the ammonites, of the four hundred of the nautilus and of the seven hundred of the ganoids; among these species there is not the slightest trace of any deviation from the law that each species shall bring forth 'after its kind.' And, too, this law is just as operative now as during any of the millions of ages past. Man, mammals and living things, the most inferior and most minute, are equally the subject of it. . . . And throughout the continuous existence of the deep-sea living things, reaching back perhaps a thousand million years, there has not been discovered, either in the up-heaved strata of the past or in the deep-sea dredgings of the present, the slightest deviation from the law announced in Genesis."—"Col-lapse," etc., 30-31.

All this should be enough against "the evidence for the fact of some form of evolutionary origin of species—that is, of some genetic connection of higher with lower forms."—"Fundamentals," Vol. IV., 102.

What is above is about the *cells* from which organisms of a species develop, and shows that a cell of any one species does not produce an individual of any other species. I now call attention to the *bioplasts* that build the parts of an individual (an organism) of any species.

Townsend (Ibid, 31) says: "And, too, each of the billions of bioplasts that construct the human body, not only attends strictly to its own business, one

species forming bone, another muscles, another brain tissue, etc., but no bioplast ever violates the law that like shall produce like. Indeed, if the transmutation of species among bioplasts were possible, there would be no assurance that another human body ever would or ever could be brought into existence or be kept alive for a single day."

Now as to *that out of which* bioplasts weave their structures, can *it* be used for different species? Townsend says: "And what renders the case still more hopeless for the evolutionist is the recent announcement of biological science, that the structureless germ of one species of plant never has been, and never can be, changed into the structureless germ of another, much less that of an animal; and that the structureless germ of one species of animal never has been and never can be, changed into the structureless germ of another. That is, structureless germs of all life at the very threshold of their creation, or formation, are as immutable as the most highly organized plants and animals known in natural history. So that from structureless germs up to the most complicated forms of organized life, and from first to last, nature at every turn of the way takes her stand, and as if wielding a drawn sword absolutely forbids the transmutation of species. Such, therefore, are the facts in the world of living things, flora and fauna, and such the overwhelming evidence arrayed against the theory of the transmutation of the species and in support of the law that clearly marked species forever shall be kept inviolate and distinct."—*Ibid*, 31, 32.

True science is the work of God, and agrees with His Word, and fully vindicates the old doctrine of the

creation of Man, in the likeness and image of the Elohim, from which we are fallen: but to which, thru regeneration spiritually, they offer to restore us. It were well for those who publish "*Fundamentals*" to adhere to the *Word* of God, or else be sure as to what the *Work* of God is.

True science is the work of God, and agrees with His *Word*; but false science and His *Word* disagree; and true science and the lies we palm off as His *Word*, also disagree.

False science is *man's word*, and when pitted against the Bible, it is apposite for those who stickle for highly accredited authority, to consider *whether the Lord might not be regarded as such an authority!*

*To Whom It May
Concern*

BY
H. M. WALKER

To Whom It May Concern

I wrote "*The Law of Love*"—not to antagonize your views (I did not know them); but to point out, especially, a dangerous misstatement in our *English Testament*!

This is God's work, and as such is more yours than mine, by so far as you are the more capable.

I am not posing as reformer, instructor, leader or the like; I have been "in the same boat" as the rest—saying I was as much surprised as anybody, and thought as they for most of my life; and I share with them St. Paul's charity-blanket—that he verily thought to have done God's service.

Nor have I blurted insinuation or charge against any but Satan—the common foe of God and man, the great arch-deceiver.

Nor have I been sectarian; but, humble as a slave of Aladdin's lamp, lay my burden at the common door of the universal "church militant."

The truth is that the Divine offer has been belittled till its drawing power is almost destroyed; the offer is scarcely referred to, and the "rule" by which the offer is to be realized is perverted from requiring us to do as we *should wish* to be done by, to requiring each to do as he *would wish* to be done by; and the psychological necessity for the rule as Christ means it is *entirely ignored*!

The farther truth is, that by the above the cause of evil has been helped and the cause of good hindered through many centuries; and that now it is up to the church to say whether this is to continue the (probably few) remaining ages of the world, or whether from

now on we will try to "take America for Christ" by making known *His true offer and law*.

Even if "the church militant" is an entirely disinterested spectator of the contest between Him and Satan, the adage, "turnabout is fair play" (which even the umpires of knights' tournaments and of gladiatorial combats regarded) ought not to be disregarded by any who look to Christ for their own salvation and for that of the perishing.

If, when the error is pointed out, we do not cure it, "This is the condemnation that men love darkness rather than light because their deeds are evil."

Then, the zeal which shifts a word from place to place in *our* statement of the golden rule, with no change of meaning, while retaining a misrepresentation of the Divine intent of that Rule, is an example, if not of "the survival of the fittest," at least of the persistence of a Jewish usage of "straining at gnats while swallowing camels!"

Then, the world to whom we continue to preach, teach and print our counterfeit of Christ's "law of love," will be excusable for replying to us, "Physician, heal thyself!"

Those stumbled by us refusing to correct our misrepresentation of that law, will rise in judgment against us; and He who endured our neglect and misrepresentation of His message, will not hold us guiltless if we continue them after they are pointed out to us. When workmen in the temple found and gave their king the law, he did not ignore it because it was not found by himself or other kings, he reformed!

All our electrical activity in other lines of Christian work will not atone for misrepresenting the Divine

message, and the more of those counterfeits of "golden rule" we now print and pass for genuine, the greater our condemnation. I am feeling around in the dark for any to help a work I have no ability or means to farther.

Sir W. Hamilton says man's body "is not he, but his."

Scripture says, "There is a spiritual body."

To distinguish, call corporeal life, material; and psychic, immaterial.

SCIENCE

Material life and death are general—of the body as a whole; and elemental—of its elements or parts.

General life coordinates and directs the elementary activities so that they satisfy its law, which requires what should be to secure normality of that organism.

General death may leave the parts to live and act, but no longer able to satisfy the law of the lost general life: yet they may be so grafted into a living organism as to live and functuate by it.

SCRIPTURE

Immaterial life and death are general—of the soul in its entirety; and elemental—of its powers (reason, affection, etc.), called the heart.

General life (spiritual) so controlled man's powers that he was capable of satisfying its law (Christ's law), which requires what should be to gain immortality.

Spiritual death left man's powers alive and acting, but unable to satisfy the law of the lost spiritual life; yet they may be so grafted into Christ (whose mem-

bers the saved are to be) as to live and work by His life.

SCRIPTURAL TRUTHS

Man was created perfect; his spiritual life so controlling his activities as to satisfy its law by doing as he *should do*.

He lost that general spiritual life—died spiritually: yet his elementary powers survive and act, though unable to satisfy the law of his lost life.

In this dismantled state, psychic man (Ro. VII) is unable to satisfy that law even when trying to do so. Yet to his cry, "Who shall deliver me from the body of this death?" it is replied that God by Christ does (Ro. VIII, 1:2) by a spiritual life whose law frees from that which causes sin and death. How? By man's being "born again of the spirit" (Jn. 3:3, 5). In what way? By being (psychically) grafted into Christ (Ro. 11:17, 24); who "is a quickening spirit" (1 Cor. 15:45), so as to live by Him (Gal. 2:20), and work for Him (Jn. 14:12) as we *should*; since without Him we can do nothing (Jn. 15:5) to satisfy His law—the biological law of the offered "eternal life."

Thus the latest science is with the oldest of books as to psychic man! The soul with spiritual life, answering to the living body: but without that life to a body which has suffered "general death."

As St. Paul shows: each soul is without a sufficient regulator, and so on up to the "Christian nations" which are turning our earth into a slaughter-house!

Apply to any person the test fact that the parts of a normal organism do not fight each other, and we see that psychic man is acephalous—has lost his general life!

2. Now apply to him a second test: that no lower form of life can satisfy the law of a higher form, and we see that his uncapped powers can never grow into nor produce that needed general life!

3. Note the third fact: that the principle by which a group of forces or powers—if normal—is under a general regulator, obtains too universally to permit hope that our unregulated powers may be an exception.

4. Thus, not merely do parts of a living body—plant or animal—functionate under a general coordinating life, but the forces building those parts, from start to finish, were under a directive agency, combining and proportioning for a normal whole.

5. That this so far as known is true of each animal and plant throughout the dual realm of life is of vast significance.

6. So also throughout the realm of force. The movements of ions in each atom seem not chaotic, but systematic, as planetary movements under solar influence, and as stellar revolutions under some all-compassing power.

7. The same principle runs through society, politics, government, etc., so far as there is any approach to normality. It seems needless to look further.

8. We thus are forced to think the exact accord of science with scripture as to psychic man is not by accident, nor human ingenuity, but by the necessity of truth.

9. Man began higher than now and “fell.”

As the movements of ions were their atom “broken down,” of planets without solar restraint, or as the activities of bioplasts without their directive agency, or of bodily organs that have lost their general life: *such* are the actions of our soul-powers, as taught by

consciousness and observation without the Word of God!

10. Note the scientific precision with which that Word refers to man:

"In the day thou eatest thereof, thou shalt die"—general psychic death.

"Renew a right spirit within me"—implying its former possession, but loss.

"Except a man be born *again of the spirit*."

"The *body* of this *death*"—general soul-death.

"You hath He *quickened*, who were *dead*"—spiritually.

"He is able to *graft* them in *again*"—into Christ.

"The second Adam is a *quickening spirit*."

"There is a *spiritual body*"—to graft into.

"I will write *my law* in *their heart*"—the law of His spirit which was to be their general life, as spiritual members of Christ, etc.

a. Plainly, the offered "eternal life" is this general spiritual life whose law (that of Christ) always doing what *should be*, frees from the law of sin and death.

b. As we cannot have this general spiritual life without its law which ever exacts doing as *should* be done: the "golden rule" can tell how to so conform to that law as to have its life, only by requiring us to do as we *should*,—not *would*!

c. Our English of the "golden rule" must change its "would" to *should*, or remain a misleading counterfeit. No person, nor the entire "church militant," has right to substitute a counterfeit for truth—God's truth!

d. Not stating God's law as biologically necessary for eternal life, but (like most human law) only as mandatory, engenders more heterodoxy than orthodoxy: for, then, may we not have eternal life even without meeting the conditions? So we ease down the "rule" to treat others as we "would," and not as we *should*!

The general life gives its kingdom and type to any group of powers it coordinates. If souls truly receive eternal life as their general, coordinating life, they will be of Christ's kingdom and will become conformed to His type, and their psychic law being His, will require their doing always as they *should* wish to be done by. The golden rule in Greek can be rendered to require the word *should* where our English uses "would," and no objection to should as being forbidden by elegant construction, has weight in view of the fact that that rule was given, like the New Testament generally, in "the common speech of commercial, literary and international communication in the Roman Empire." (On authority of Professor Adolf Deissman, in "*Light from the Ancient East*"). "Monday Morning," p. 4, Vol. II, No. 2, Jan., 1915; Westminster Press, 509 South Wabash Ave., Chicago, Ill.

I presume "*the golden rule*" states the law of the spiritual nature called "Eternal Life," also "the Spirit in Christ," without which we are "none of His," also "the Spirit in Christ Jesus" the law of which frees "from the law of sin and death;" and as the law of that "Christ-Life" is biological,—is that by which His "members" must live, it is very important. As it requires Christ to do His Father's will, it requires His "members" to do it. Then the rule for observing that law, must tell them to do God's will,—not as we would.

I think we are blinded by Satan, as Eve and Saul of Tarsus were. But now that the deception is pointed out, our duty is at once to stop the misstatement.

If we do not, it seems to me a fearful sin and crime, and whose consequences and punishment will be fearful.

Supply of Vacant Churches
BY
Unemployed Ministers

BY
H. M. WALKER

December, 1902

THE SUPPLY OF VACANT CHURCHES BY UNEMPLOYED MINISTERS IN THE PRESBYTERIAN DENOMINATION

Let churches and ministers by vote vest in Presbyteries, Synods or Assembly, right to authoritatively appoint a minister to each church or circuit one or two years; renewing or changing as necessary.

These bodies can appoint direct; or, by committees or boards; and as effectively and justly as presiding elders and bishops appoint.

If not, the Presbyterian principle—that government is through rights delegated by the people to those who govern,—is less effective or less just than that of the Methodists.

But we claim to have derived our principle from the Scriptures, and to have lent it to the greatest of republics. Then, why not utilize it?

Surely, so much of our system as leaves for years, scores of pulpits vacant, scores of clergymen unused and thousands of dollars profitless, cannot coincide with that principle. There is death in a tree, so far as it cannot use its roots and feed its branches.

If Presbyterian constitution does not permit authoritative appointments, amend it.

What gives Methodism its superior growth?

Have its clergy better sense, education, consecration? Its churches more intelligence, benevolence or holiness?

Does its belief that those "Born of God" may be lost eternally at any time before death, draw more to Christ than His promise that they shall never perish? I do believe ninety and nine would undergo the struggle and

sacrifice requisite, or deemed requisite, for regeneration, on His assurance, to one on their belief.

Does their belief induce more genuine acceptance of Christ, and so more true Christians per hundred "seekers" than His assurance does? How can more truly come to Him for a mere chance of salvation, than for its certainty?

Does trusting the saving "perseverance" of the regenerate to themselves, draw more or more effectually; than trusting it to the magnetic "Rock Christ Jesus," their Substitute, to whom they are anchored?! No.

Why then is Methodism a tree every where green? While Presbyterianism is a tree full of dying twigs? Why should inferior outstrip superior doctrine and principle of government?

Because; by authoritative appointments, Methodists have no "paper soldiers" among their ministers, nor unmanned forts among their churches, nor lost funds among their disbursements. No preacher is idle, no pulpit vacant, no expense for education, building, repairing is made vain by churches refusing preachers or preachers refusing churches. A man or a dollar used all the time, equals two, half time.

Ministers work willingly even on small salaries, if sure of constant employment; and are not distracted from duty the last half of each year, nor afraid to proclaim "The whole counsel of God;" lest they lose their place, and their families starve.

Even in late life they will be appointed to charges, which in Presbyteries would refuse their white hair and continue to call for men to come over into Macedonia to help.

Youths asked to enter the Presbyterian ministry,

know that after years lost from getting money and skill in secular lines, while being educated, they may have but few years of steady preaching, before they must jockey a year to secure a church for three years; then hunt two years to gain a two-year field of labor; then search three years for one year's work; then exhaust their savings in canvassing and carpet bagging from church to schoolhouse and ending as clerical tramps; then, that with families scattered and unprovided for, they—humiliated, discouraged, gray-haired—must learn secular trades to live by, in unequal competition with rich experts therein. And for their closing years they can secure no service but the ever-increasing manual drudgery imposed by growing weakness and poverty, and which could be more successfully rendered by the greater brute force, skill and unscrupulousness of even the most illiterate and irreligious:—for no Christian church will admit their preaching, no Christian publisher will print their writings, no Christian institution will tolerate their teaching.

Those marked as failures in the ministry (though they have wronged no one, corrupted no one, defrauded no one), are seldom adjudged fit to speak through the press or the class-rooms:—as if there might not be different gifts, and as if God is to be left out of the account.

Thus, while knowing and able to make known Divine truth better than ever before, they must remain silent, and perhaps be listeners to such lisps of its “a, b, c’s,” as they themselves were in the early years of their ministry.

That a part of “The Church Militant,” deriving its

master-principle from the Commander of the Armies of Heaven, and teaching that principle to the most martial of republics, can never authoritatively appoint, but only recommend and entreat,—letting its official servants accept or refuse commands, and the commands accept or refuse those servants,—is preposterous.

Christ indeed persuades *into* His army; but commands *in* it; so does our republic. So should we, where needful.

For Centuries the question has been, how to bring and keep churches and ministers together? Yet, although without statistics, I surmise there is as large a per cent of vacant pulpits and of "W. C's," as ever. Why? Because "moral suasion" is little more effective in a church militant, than in a militant nation. So the market place has its unhired idlers, and vineyard and harvest have their unworked spots, and years and thousands of dollars are wasted.

Who shall account for these crumbs not gathered up, these single talents and pounds buried, these lights put under a bushel, these halt and lame turned out of the way;—these tithes withheld from the Lord's storehouse! Can we meet that account?

Meantime our denomination is distressed and handicapped by lack of money and men; contributors become reluctant to give so much for naught; the labor and cost of raising funds proportionately increase; and young men grow correspondingly loath to enter the ministry. Such will be the case till authoritative appointment supercedes permission;—I mean, until authority and duty out-bear personal preference.

Here is a church "praying for some one to break for

it the bread of life." A candidate applies, and is rejected. Why? Because he was a "W. C.;" or he lacked style; or was from some obscure Nazareth, or was unprepossessing; or read his sermon; or did not look able to have composed it; or was married and a single man is preferred, or was single and a married man is preferred; or his voice is queer; or he spoke too strongly vs. rum, or cards, dancing, theatres, etc.; or, he is "on the down grade of life." So, Christ's commands and the plans of presbytery are frustrated by "the likes and dislikes" possibly of a single influential person,—perhaps a non-professor, maybe even a profligate, or some one shrewdly maneuvering to forestall interference with his iniquities.

That church continues vacant and praying "the Lord of the harvest" to send laborers; it also grows colder, stingier, weaker; so that if its chapel or manse is to be builded or repaired, the greater aid must come from some Board; if ever a minister is accepted, more of his salary must be given by another Board, if calamity befall him, more of his relief must be supplied by a third Board; if the rejected candidate remains a W. C., the gifts of a fourth Board—which educated him,—are frustrated. During the long vacancies of that church, it becomes too imbecile ever to be weaned from presbyterial and missionary aid; for other sects good or bad appropriate the population and resources it neglects. Finally, its odor of decay so exceeds its odor of sanctity as precludes resuscitation, and the church dies, or lives ever "halting to the grave."

All this, because a great denomination rather than make authoritative appointments where necessary, suffers churches and ministers to subordinate the interests

of Christ's Kingdom to trivial preferences. How opposed to this ranking inclination and expedience above authority and duty, was the spirit of Jesus,—“not my will but thine be done;”—and the ideal of Calvin,—a heart thrust by its owner into consuming flames.

If it be thought the Presbyterian method of supply eliminates inferior ministers, it does not go far enough back to eliminate our endless procession of W. C.'s; and a like number of vacant pulpits and impoverished treasuries.

The method rather tends to swerve from the rugged, hazardous duties imperilling the ministers' salary and the policy of the church, and to lure into church and ministry those lacking a soldierly regard for stern authority and inexorable duty.

More probably, appointees sent by experienced consecrated Christian workers having an eye to the Master's orders, will be useful; than candidates selected by churches as likely to furnish what the religious and social market of the place may crave. The Lord's servants should have some regard to His purpose, in promoting their own security and prosperity.

True, churches choosing incumbents or remaining vacant, may eliminate some inferior ministers,—whom supply by appointment would equally drop:—but the former method also eliminates nearly all elderly clergymen, before physical infirmity or their own wish requires. As experience, education and intellect improve long after the body matures; and as “the inner man” may be renewed even while “the outer man perishes”; and as Christian efficiency is less by the might and power of lung and limb than by the Spirit who can work even by the aged; the method of supply that lets

young ministers crowd out old ones,—and still leave empty pulpits; puts the premium at the wrong end of the ministry, for Christ's purpose.

This bourn of desuetude from which "no traveller returns," this period of enforced whether "honorable" or dishonorable retirement, is entered at "the dead line;" which sags now more now less, like isothermal lines, toward middle life, from the seventieth year of age down through the sixty-fifth, sixtieth, fifty-fifth, even to the fortieth year of age.

Passing "the dead line," "the die is cast," the Rubicon is crossed; but whether for taking Rome, or funds from the Board of Relief; yet certainly not for the conquest of the still vacant churches.

Through part of this period of retirement, bodily strength and financial stringency call for farther service; yet though, in experience, education, intellect, understanding of God's word, spirituality and consecration, more advanced than ever; these elderly ministers must bury this "talent," often listening in silence to mere prattlers of doctrine as they themselves were in the beginning of their ministry. Without pretense that any of these old "soldiers of the cross" was ever a Hannibal or a Marius; yet whether like the former they get occasional service under young directors; or like the latter close their exile from service amid the solitudes; the calling of unsupplied churches for men to come over into Macedonia to help them, like "the music of the spheres," never ceases; but, unlike that music, is ever audible.

I but half admire the sentiment of the picture of a young harvester tripping up an old one, and at the same time pointing the veteran to a shade to "bush"

under. Christ's harvest is big enough for old, young and middle aged to work in; without the young and strong needing to oust out the old or weak, to get their places from them. St. Paul was strong, yet he did not crowd out weaker men and take their places, but started new ones for himself. Besides; it is not the young harvester whose right it is to tell the old one when to stop work; it is for "The Lord of the harvest."

Now, supply by appointment (where needed) protects the old men, and weak ones, from ruinous competition by young and strong men; and at the same time fills all the vacant churches. It is a breakwater, behind which the old warships though barnacled and water-soaked serve without being foundered or stranded by the waves of the vast, incoming battleships of "the twentieth century." Has the Lord told our denomination that rather than use these old talents by authoritative appointment we must bury them? If woe is decreed against him who buries his own talent, what of those who enforce the burying of a talent not their own?

The Presbyterian method of supply, by employing a man while youthful but dropping him when elderly, tends to the deterioration of the denomination in the element which age supplies. The sapwood of a tree may grow thrifty, yet if the heartwood decays, the tree must fall. When, in the race to "take America for Christ," such a denomination strives with one uniting all the elements supplied by the ministry from early youth to late old age, which will win? God's greatest blessing is promised only to those who bring all their tithes into His storehouse. Are we willing to do this? The Presbyterian method of supply, then, eliminates more of good than of evil.

This neglect of authoritative appointments, where needed;—the practical admission that authority based on duty need not take precedence of personal inclination, even in the armies of Christ;—might also strengthen the unregenerate in preferring selfgratification to the Divine claims; subjects in preferring selfwill to loyalty; children in discarding obligation to parents; youth in usurping the rights of advanced age.

We are Scripturally enjoined so to smooth and straighten the paths, that the weak need not be turned from the way. What better time for this than the dawn of The Twentieth Century? God once used the lame and lepers to take the spoil and save a city.

**This book is under no circumstances to be
taken from the Building**

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